

The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4.

REV. H. C. MORRISON, Editors.
REV. H. B. COCKRILL.

LOUISVILLE, KY., SEPTEMBER 7, 1898.

Volume 10, No. 35.
\$1.00 Per Year.

THE PENTECOSTAL HERALD.

317 West Walnut St., Louisville, Ky.

REV. W. E. ARNOLD, Office Editor and Business Mgr.

CLASS OF THE SECOND YEAR.

The class of the second year, Kentucky Conference, M. E. Church, South, will meet for examination at 8 o'clock Monday night, September 12th, at the Methodist Church, Flemingsburg, Ky.

W. E. ARNOLD, Chairman Com.

On our sixteenth page we give an article from the "Midland Methodist," which we commend to the consideration of our readers as a wise utterance from a wise and thoughtful man. Dr. Price is not a believer in the second blessing theory of sanctification, (though he speaks of it as "the Wesleyan doctrine"), but for fairness and brotherly spirit, and for clear, forceful statement, he is the peer of any man in the church. When he says of the holiness people: "They have their faults; some of them are egotistic and bigoted; here and there is an outcropping of genuine fanaticism," he speaks a sad truth. The more substantial part of the holiness people will as readily assent to this as when he says: "But the body of the holiness people are sincere, and they constitute the most aggressive element of the church in spiritual matters." That there are individuals who have attached themselves to the holiness movement, like barnacles to a ship, whose methods and teachings cannot be approved, is a fact that has brought grief to the great body of our people. That characters of this kind are greatly in the minority, is true, but their hurtful influence and work are felt and lamented. Such persons have infested every good cause in every age, and it is not remarkable that they should be found in connection with this great movement of to-day. Nor is it to be set down to the discredit of the holiness movement that it has not escaped these persons. The leaders among us are not blind to their existence, nor indifferent to their work. Had the General Conference let the mat-alone the holiness people themselves would very soon have been able to throw off this element. The recent unwise legislation, however, has produced such agitation and intense feeling that it is out of our power to do much in this direction just now.

That the great body of believers in the second blessing in the M. E. Church, South, are genuine Southern Methodists, cannot be questioned. Their love for their church cannot be doubted. They are possessed of zeal and enthusiasm, and would gladly lay upon the altars of Southern Methodism all their gifts and turn to her account whatever results attend their labors as revivalists and soul savers. They are not indifferent to the legitimate authority of pastors; neither do they plead for anarchy and exemption from wise and wholesome ecclesiastical regulations. If all the church possessed a zeal for souls that would go after men and lead them to Christ, there would be but little friction between them and any other element of the church. To their minds the great commission stands above any church regulation, and they may be trusted to obey the commission. While souls are pleading for the gospel at their hands, how can they turn from them?

Very few of our evangelists are going where they are not wanted, nor is it a few disgruntled, irresponsible persons who are calling for them and building up the great camp-meetings over our land. They are among the most substantial people of the

churches, and men and women in every way worthy of the highest consideration. They are men and women who love the church, and if they have turned away from its regular agencies, it is with sad hearts and from stern necessity.

That a revival is needed in the body of Southern Methodism is painfully evident to all but that part of the body who need it most. It may be stated as a rule that the more lifeless and ineffective the ministry the more indifferent will be the minister concerning the spiritual wants of the people. Sad as it may be, there are pastors who utterly fail to satisfy the hunger of the people. Their ministry is a routine. They preach twice on the Sabbath day, (not always do they preach the gospel, however), attend prayer-meeting, wear out a good deal of sole-leather in so-called pastoral visiting, take the collections, and really think they are meeting every demand that can reasonably be made of a Methodist preacher.

But souls are not saved; the children of the church are drifting out into worldliness, Zion languishes, and iniquity abounds. Some of these men have not had a clear-cut, unequivocal conversion under their ministry for years, yet they would think it remarkably strange if you should suggest that they were lacking at any point, and would take offence if you should intimate that a revival is needed in their charges.

We would not be understood as making a wholesale charge against our pastors. God forbid! They are not all of this class. The great body of them are true men. But that the above sheds light upon the situation in some places will be denied only by those described in Revelations, 3:17.

Now it happens in many instances that there are a few men and women in the charges of these men who know what religion is, and who long to see the people saved. But how shall they secure this end? Will their pastors do the work? They have hoped for this until the heart is sick. As they look around for help, the only thing in sight that promises to secure the desire of their hearts is some holiness evangelist whom they may persuade to come with his tent, or go with them to the woods and hold them a revival. In many places it is not so much a question of a "second" blessing, as it is of "any blessing at all." We do not offer this as a complete explanation of the situation, nor do we say that it applies to all cases. But we do say that very much of the trouble we are having grows out of the loss of confidence in the regular agencies of the church, and an effort on the part of the people to secure for themselves and for their children what these regular agencies have failed to give.

The holiness people see the need of the revival and are praying and working to bring it about. They are not fighting the church except where the church puts itself in the way of the revival. They have no controversy with the pastor, except where the pastor will not be revived. They mean well. They mean well to the church. If in their eagerness to secure the revival that is needed, they are sometimes over zealous and a little extravagant, let the church be patient with them, remembering that there are many who are under zealous and woefully lacking in heart. Of two things we may be sure: (1) Where the people have lost confidence in the spiritual resources of a pastor, and have turned from him in their search for spiritual food, no amount of law will save his tottering authority from an inglorious fall. (2) While the people in their soul hungry cry to the holiness people for aid, no ecclesiastical prohibition will prevent the holiness people from going to them with

the gospel of full salvation. The General Conference made a mistake in trying to control the situation by the application of law. Only mutual forbearance and Christian love will allay the feverish excitement, and quiet the discordant elements among us. The quickest and best way to get rid of trouble is for everybody to give his whole time and effort to pleasing God and saving souls. Six months of this sort of work will see Southern Methodism the most harmonious body of Christians in all the land. The holiness people do not expect to leave the church. They expect to revive it.

A REJECTED ARTICLE.

[The following article was sent to the "Central Methodist" for publication and the editor declined to publish it. Is it not strange that those papers which had so much to say about Bro. Morrison's going to Dublin, have been so very reticent in regard to this incident?—EDITOR.]

BRO. MEEK: I send you the inclosed "Resolutions," which you will be kind enough to publish in your paper. As preacher in charge of the Moorefield Circuit, in the "bounds" of which "Parks Hill Camp-meeting" is held, and hindered in my work on account of the demoralizing influences of the above-named camp-meeting on my churches; one mile from one, and about two miles from the other, I wrote to Rev. W. T. Bowling, of Columbus, Miss., and Rev. G. W. Briggs, of Owensboro, Ky., requesting them to take no part in said camp-meeting, setting forth my reasons as clearly as possible.

Both of the above named brethren, paid no attention to my request, but came and preached, and conducted the "religious" exercises of said camp-meeting. I not only requested these brethren, but entered my formal protest against their preaching, or in any way aiding, or abetting a foresaid camp-meeting, on the grounds of the wholesale desecration of the Sabbath, in running Sunday trains, buying and selling just on the outside of the encampment, drinking and drunkenness, and carousing in general; that the two Sabbaths of the camp-meeting broke up my Sunday-schools and congregations and demoralized church work of every kind. Besides, Rev. W. T. Bowling and Rev. G. W. Briggs, knew before they came to Park's Hill Camp-meeting, that a few years ago, a set of resolutions were adopted by the Kentucky Conference to the effect that it would have nothing to do with said camp-meeting; severing all connection with it; and that too, on account of the manner in which it was conducted; Sabbath desecration, Sunday trains and the demoralizing influence upon morals and religion. What does the law enacted by the General Conference convened at Baltimore in last May, viz., that Rev. W. T. Bowling and Rev. G. W. Briggs, could not go into the "bounds" of a brother's work and hold a meeting, if he requested them not to do so, amount to, to these Rev. D. D.'s, "whether learned or unlearned," deponent said not. That law was made for evangelists, hold them to a strict account if they violate it; but Drs. Bowling and Briggs are above law, a law unto themselves. They can with "impunity," come into a brother's work against his wishes, and over his protest, and aid and abet in pulling down his churches; give their influence to an "institution," that is corrupting and ruining the young men of the church and community, and bringing gray-haired fathers and mothers in sorrow to the grave. What an example Drs. Bowling and Briggs have set before the younger men of the ministry!

In conclusion, Mr. Editor, let me say that "Parks Hill Camp-meeting" has not, in twenty-five years, added a single member to either of the churches already mentioned.

HEBER WIGHTMAN.

MOOREFIELD, KY., August 8, 1898.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

CONTRIBUTIONS.

AN EXPOSITION.

I. Peter 1:13-16.

REV. LUCIF'S HAWKINS.

"Wherefore gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

In the preceding verses Peter is speaking of the revelations that will be made in the last times, at the appearing of Jesus Christ.

In view of the fact that His appearing is imminent, in the above verse he exhorts the "strangers," to whom the epistle is addressed, to gird up the loins of their minds. This is an allusion to the style of dress in Peter's day, when a loose blanket or robe was worn over the other clothing, and when traveling, or at labor, it was made secure and out of the way by a girdle, or belt around the loins. Christ said, (Luke 12:35-36) "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that, when he cometh and knocketh they may open immediately."

So to have the loins of our minds girded up is to be in an attitude of expectancy, ready and waiting for the coming of the Lord.

"Be sober." This exhortation is also in harmony with the words of Christ, (Luke 21:34) "And take heed to yourselves, lest at any time your hearts be over-charged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."

"And hope to the end." To the end of the age, or dispensation.

"For the grace that is to be brought unto you at the revelation of Jesus Christ." From this we learn that when Jesus comes there is coming to those who are looking and waiting for His coming a special measure of grace. Just how this grace is to be manifested we are not here told; but it will probably come in a share in the first resurrection and in the bridehood. The manifestation of grace in the salvation of the soul from sin is most blessed, but the manifestation of grace at the revelation of Jesus Christ, when the waiting one will be translated and glorified and made a sharer in the administration of the new theocratic kingdom that will then be set up on the earth, will be not only blessed but glorious.

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance." These "strangers," to whom Peter addresses this epistle, are now "children," having been saved from "their former lusts." And they were "obedient children," and as such they were not to fashion themselves according to their former lusts, or they were not to go back to their old lives of sin. This was the negative element in their new lives, an utter abandonment of all sin, and never turning their faces again in that direction. And what was true of these "strangers," scattered throughout different countries, must be true of all Christians in all countries to-day; there must be an abandonment of all actual sin, and a cleansing from all inward sin. And this constitutes the negative element of a spiritual life.

"But as He which hath called you is holy, so be ye holy in all manner of conversation." Here we have the positive side or element of the spiritual life which is holiness. And to this life God has called all His children. He calls them to holiness by His Word, and by His Spirit, and by the testimony and example

of those who have responded to this call and are living holy lives. And this holiness is to be personal, embracing all manner of conversation, or life, as the term means. And this means that we are to think holy thoughts and speak holy words, and perform holy actions. In all our intercourse with our fellow creatures, and in all our dealings with them, we must act on the line of holiness.

But we cannot live a holy life until we have a holy heart. The fountain must be pure before the streams can be pure. We can not live external holiness till we experience internal holiness.

"Because it is written, Be ye holy for I am holy." Here we have the great argument why we should be holy—because God is holy. We may greatly desire to meet God, to see Him, and enjoy His presence forever, which will be heaven; but we will never see His face without holiness, for the apostle says: "Follow peace with all men, and holiness, without which no man shall see the Lord."

Many people seem to think that holiness is optional, and not a necessity. If a person is willing to pay the price for the blessing, it is all right, but a Christian without holiness is sure of heaven anyway, so it is wholly unnecessary to give any attention to it. This is a great, and may prove a fatal mistake. God is a consuming fire to all sin, and unless we are cleansed from all sin, and made holy we could not endure His presence for a moment. If, then, we would see God, and enjoy Him forever, we must be holy as He is holy.

MONT EAGLE, TENN.

BRO. CULPEPPER'S LETTER.

DEAR HERALD: I see to-day a gentle criticism on my remarks on "cynics." I am glad to be remembered by one whom I hold in such high Christian regard. If I had a charge I would want Sister Hall to visit it once a year and hold a meeting. I wish the pastors of the land would keep her busy. She is gifted, called, commissioned.

She says: "God only knows the culling, the scorning and the trials some of his sheep have endured. Pastures of tender grass have not been offered them by shepherds. Let us not chide them, but devise some means for gathering them upon the goodly mountain."

This is good advice, where it applies, and sounds just like it came from the heart of a sanctified woman.

But I want to say that God only knows what the pastors and church have suffered at the mouth and life of so-called holiness.

The necessity of claiming has been stressed—I don't say too much; but the teachers and leaders will have to *disclaim* some things and some people, or we will witness shocking degeneration soon. To illustrate: I know a band of people who preach (1) against all church organizations; (2) baptism by immersion; (3) the annihilation of the wicked; (4) sanctification as a second work of grace. I recognize it as a duty to find pasturage for the sheep, but I can't pull grass for that crowd.

I know a man who has raised two large families inside the same yard, by a white wife and a black one. He claims that he can't sin, because he has been sanctified. I meet them in Missouri and Texas who say they don't have to take the communion, because they are lifted into a state of perfect communion. I find some who don't need to hear a sermon, or read the Bible, because they have received the fulness of the Spirit. I feel called to rebuke all such doctrines of devils.

I doubt the genuineness of the work, or feel that I deal with a backslider when those

who profess the higher life, have no good word for their pastor, and nothing good to say for the church. If I have not an increase of love and loyalty, I must have lost instead of gained a blessing. But, if a real blessing has been received, why all this whining and pining? If a sanctified person can't stay in an unsanctified church, and sit under the ministry of an honest but unsanctified minister, and be the most obedient, loving and liberal person in it, all the worse for their high claims. In the twenty-third Psalm we are told to delight ourselves in the Lord, and we shall have the desires of our heart. I believe that in the simply regenerate state, one is apt to find satisfaction in duty. But there is a plane where we have communion with God more directly. Then why should there be such freezing up—such pining and complaining. I believe God gave me a clean heart, and with it came the ability to live right under unfavorable surroundings. My testimony is good for others, but when it comes to pass that my LIFE depends on being on the witness stand, I have become self centered. And if I have to take my missionary money and pastor's support to take an annual trip to a holiness camp in order to "fill up," and then call this my "year's supply," I have lost in grace and good sense, too. I believe in holiness schools, holiness camp meetings and holiness associations, but if these extraordinary things do not prepare me to be extraordinary when I come back to the ordinary, then that was not what my soul needed.

I struck a loud professor recently, who worked privately against what Bro. Newsom, who was with me, had taught. She said Newsom had "a heap to learn yet." Another worked against joining the church. One said she had turned her boy over to the Lord. He was a good-size plow boy, but is as free as if he was thirty. One woman where I was once, was a leader in the good cause, and had—well, I forgot how many living husbands.

Well, I don't hesitate to say all such folks should keep quiet for the glory of God.

We must stand by the church as long as we can. That was one of the many features of the Wilmore College which delighted me. I never heard a speech against the church or pastorate. On the other hand, young men, on fire, rush from that school into the pastorate, in large and loyal numbers.

By all means, let us be patient, courteous, kind. But let us also be discriminating. We can't haul everything which claims to be going our way and wants to ride.

As always, JNO B. CULPEPPER.

Whither Are We Drifting? 302.

A chapter taken from the life of Rev. John Wesley published in London, 1792.

The generality of the preachers and people in connection with Rev. John Wesley were of the Established Church. Nevertheless in various places both preacher and people dared to have preaching or meetings for prayer or Christian fellowship in their own houses. If they did, information was given, and all that were present at the meeting were fined according to the penal clause laid down in what was known as the Conventicle Act [Similar to ¶ 302]. A great many of those who offended were tradesmen and laborers, who severely felt the fines which were levied upon them.

Mr. Wesley saw this evil with a degree of pain which he had seldom experienced. He perceived whereunto it tended, and that if persisted in it would oblige him to give up the work in which he had been engaged, and which he believed to be the work of God, or

to separate from the Established Church.

He loved and revered the king, and all who were in authority under him, but he could not behold this masterpiece of wisdom from beneath without detestation. Esteeming it his duty to expostulate with those who were most zealous in this work he wrote the following letter to a Prelate in whose diocese this kind of persecution most abounded.

"MY LORD:—

It may seem strange that one who is not acquainted with your Lordship should trouble you with a letter, but I am constrained to do it. I believe it is my duty both to God and your Lordship, and I must speak plain; having nothing to hope or fear in this world, which I am on the point of leaving.

The Methodists, my Lord, are members of the Church of England, they hold her doctrines, attend her services, and partake of her sacraments. They do not willingly do harm to any one, but do what good they can to all. To encourage each other herein they frequently spend an hour together in prayer and mutual exhortation.

Permit me then to ask *Qui bono?* For what reasonable end would your Lordship drive these people out of the church?

Are they not as quiet, as inoffensive, nay, as pious as any of their neighbors? Except perhaps here and there a hair-brained man who knows not what he is about.

Do you ask who drives them out of the church? Your Lordship does, and that in the most cruel manner: Yea and the most disingenuous manner. They desire a license to worship God after their own conscience. Your Lordship refuses it, and then punishes them for not having license.

So your Lordship leaves them only this alternative: Leave the church or starve. And is it a Christian, yea, a Protestant Bishop that so persecutes his own flock? I say persecutes, for it is persecution to all intents and purposes! You do not burn them indeed, but you starve them [Thousands of our own people to-day are perishing for the lack of spiritual food, and are mocked in pulpit and in so-called religious papers by what is termed spiritual food, that is no more nourishing to the soul than sawdust to the body] and how small is the difference? And your Lordship does this under color of a vile, detestable law, not a whit better than that *de Heretico Comburendo*. * So persecution which is banished out of France is again countenanced in England. O my Lord, for God's sake, for Christ's sake, for pity's sake suffer the poor people to enjoy their religious as well as their civil liberty.

I am on the brink of eternity, perhaps so is your Lordship, too. How soon may you also be called to give an account of your stewardship to the great Shepherd and Bishop of our souls? May He enable both you and me to do it with joy. So prays my Lord.

Your Lordship's dutiful son and servant,
JOHN WESLEY."

HULL, JUNE 26, 1790.

The Methodist Church has come up through great tribulation. Thank God, many of her sons and daughters have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him day and night in His temple, and He that sitteth on the throne shall dwell among them.

COFFEEVILLE, MISS

H. L. FLY.

*Concerning burning of heretics.

Prayer-Meetings.—A Criticism.

MY DEAR BRO. ARNOLD:—Will you bear with me if I suggest a slight correction in an editorial which appears on the first page of the HERALD of Aug. 17? You say: "Our observation is that spiritual people

will attend prayer meeting and a spiritual prayer-meeting will draw the people."

The first of these statements is true, but the second, I think, needs some modifying. The spiritual prayer-meeting will draw some people—the serious, the spiritually minded especially. But it is a well-known fact that it alone does not draw many whom the pastor desires to reach. You say truly that "a slow, dry, lifeless pastor can kill anything—especially a prayer-meeting." And so say we all. But a pastor may be spiritual—very spiritual—and yet be "slow, dry and lifeless," that is he may lack animation. The pastor must have a body that is alive and awake, and a mind that gives signs of life and alertness, as well as a soul possessed of spiritual life. He should be a man of resources. The methods of Jesus afford us a valuable lesson. Did he not entertain the people even with bread and meat, that he might have an opportunity to rebuke them for laboring for "the meat which perisheth," and that he might exhort them to seek "the meat that endureth?"

But I must contradict one statement, namely: "It is not entertainment the people want but salvation." I feel quite sure you meant to use the word *need* instead of "want." I grant you it is salvation they need, but it is entertainment many of them ask for, and some of our pastors who seek to be "wise as serpents and harmless as doves" are providing entertainment.

Now let me heartily endorse your last sentence: "It is all right to be entertaining if you are also spiritual." This is not written in the spirit of heartless criticism, Bro. Editor, but in the interest of truth. If I am in error, I shall be glad to be corrected. Truly your brother,
GEO. E. FOSKETT.

LOUISVILLE, Aug. 18, 1898.

[We never object to kindly criticism. When one writes in the splendid spirit of Bro. Foskett, we gladly give him place in our columns. Not long since we received a philippic, severely criticising something that had been said in the HERALD. The article was accompanied by a private note to us, telling us to publish the article, but adding that if it appeared it would be the first time he had ever known us to publish anything not in accord with our views; that we were a bomb-proof journal, and much more of the same sort. Of course the article went in—the waste basket. A courteous criticism will never be disregarded in this office. With reference to the above from Brother Foskett, we will state that in our brief comment which becomes the basis of his criticism, we had space only to throw together some generalizations. These seldom present the whole truth, and take no account of exceptions. Still the rule expressed by them holds good. We have never seen a really spiritual prayer meeting continue very long that did not draw the people—not all the people, but enough to give it a good attendance. Bees know where there is honey. There are many hungry souls, and they usually find out where there is food to be had. Bro. Foskett says: "I feel quite sure you meant to use the word *need* instead of 'want.'" Inasmuch as the word "want" means "need" we used it in its correct application. The prayer-meeting is an important institution. It might very profitably be discussed at greater length.—Editor.]

ELDORADO, KANSAS.—Dear HERALD: I think we have been acquainted intimately ever since you were born, and this is my first letter to you.

The 6th of August, in company with my mamma and sister, we reached the campground of the Kansas Holiness Association, which met at Wichita. Owing to a wrong date in the HERALD we missed two days of Dr. Carradine's preaching, much to our regret, as I left my home in Moberly, Mo., ostensibly to attend the ten days. The attendance was large—a great many from a distance were camping there. We felt that indeed it was a blessing to be with them. A marked, peculiar sweetness characterized these people. Best of all, the Spirit of the

Lord was there in great power; the altar services were truly wonderful. The Holy Ghost had right of way; a great number were saved and reclaimed and sanctified. I never saw so many people drunk on the "new wine of the kingdom" as at this camp. We praise the Lord for the feast of good things, for the feast of love, and for victory. We felt that it was a veritable foretaste of heaven to be there with genuinely sanctified people—this truth revealed in shining faces, sweet, gentle, beautiful, under circumstances that might have discouraged them but for this blessed *life giving, heart-ating, and soul thrilling* experience. I have been walking in this "new and living way" for four years now. I received the blessing and the "Blessing" at Jacksonville, Ill., at a tent meeting conducted by Bro. Carradine. I always thank the dear Lord that I was permitted to come into the light of the full Gospel truth under such definite teaching; he is so true; he tells the truth as few, if any, can tell it.

Those who get the blessing under these clear-cut, heart-searching sermons know what they have received, and how to keep it. God seems to pour in a stream of light and glory that makes them the "steadfast, immovable" kind. Oh, I'm praising Him that two out of three of our household have this "keeping" blessing. My husband and I, in our home; my mother received the gift of the Holy Ghost at this Wichita Camp; my sister is rejoicing in a Savior who can save to the uttermost; so my cup is full, "I can rejoice forevermore," "pray without ceasing," "and in everything give thanks" through Him, "my Jesus," who is all in all to me.

Yours in Him,
MRS. T. L. CADWALLADER.

P. S.—We are all former residents of Louisville; our church home was old Broadway. We love the place; our loved dead are in dear Cave Hill, waiting for us, and for Jesus to come.

Explanatory.

Dear Bro. Arnold: After reading in your "personals" that a Presiding Elder and a Preacher in Charge, of the M. E. Church, had protested against Bro. Knapp, of Cincinnati, holding a camp-meeting in their territory, I immediately wrote Bro. Knapp, asking him for the names and addresses of the brethren, and particulars in regard to the matter. The following is a *verbatim* copy of his reply, which I hope you will publish immediately:

"Dear Sister Horn: Yours at hand. We had a glorious meeting. The pastor and Presiding Elder claimed that for local reasons, aside from preaching holiness, they thought it not wise to hold the meeting; but I felt that God called me to go, and I did so; and fire fell and a great work was done, and neither the pastor nor the Presiding Elder pushed their protests, but allowed me, unmolested, to follow my own convictions in the matter.

I know of no instance in the M. E. Church, north or south of Mason and Dixon's line, for years, where a holiness minister has been stopped from pressing entire sanctification. May God bless you more and more.

In Gospel bonds,
M. W. KNAPP."

CINCINNATI, O., July 11, 1898.

By publishing this letter you will be doing an act of justice to the M. E. Church, as we so often hear it said that the M. E. Church fights the second blessing up north as much as the M. E. Church, South, does down south, and your "personal" but confirmed this opinion in a great many minds. Your sister for right and justice,

MRS. ADA S. HORN.

DR. CARRADINE'S LETTER.

A Beautiful Landscape The Meeting at LeMars, Iowa—Nearly One Hundred Professions—Some Testimonies Car Scenes—"Uncle Joe"—My New Singer, Rev L. C. Hall.

NO XL.

In going to my next appointment from Wichita, Kansas, I passed through Kansas City. From this last named place I traveled nearly all day on the train up the eastern bank of the Missouri river until I reached Sioux City, in Iowa. The trip of almost the entire day was made through a beautiful and fertile valley several miles in width, with the river as a boundary on one side and the hills on the other. From the bank of the river to the foot of the hills waved and tossed a sea of corn. Its green billows rolled across the plain and broke on the distant hill shore, a vision of beauty and prophetic plenty.

As I looked from the car window from early noon until dark on this impressive landscape, and knew it was only a very small section of this vast, rich country of ours, I felt how wonderfully protected we were from the wrath and power of other nations—by what has been truly called the limitless resources of the land. I thought that if Spain could only see what I saw that morning and evening and be told that it was only a narrow strip of one or two states of the great commonwealth, she would be doubly glad she sued for peace from a nation whose cattle roam over a thousand hills and whose valleys are covered over with corn.

Hills and mountains in the misty distance have always peculiarly moved me as I looked upon them. They have inspired a feeling impossible to perfectly define, but in which one would recognize an emotion arising from the blending of the past and future. Memory with pensive tinges would be there, but with it would be felt a wistful reaching out of the heart beyond the hills on the horizon for conditions and things exceedingly far away.

Lately the mountain and hill lines do not move me as much, or at least in all respects as formerly. I have been beyond them so often. Things were not as Hope painted and Fancy dreamed of them. What Solomon experienced in Ecclesiastes is in a measure felt; and what David meant when he said, "I have seen the end of all perfection." As many earthly conditions change, as plans fail, hopes are dashed, people alter and friendships cool, something seems to happen to the hills and mountains that lie against the horizon. They can not deceive any longer with the idea that earthly happiness is just over on the other side, for you have been over on the other side, and on both sides for that matter and it was not there.

At this time of life the mountains and hills give way to a more powerful rival in the stars. The look cast upon the latter is not lateral, but vertical. The horizontal has surrendered to the perpendicular. We cease looking earthward for what the heart craves even of legitimate and proper things, and go to gazing upward and heavenward. It is the other side of the stars rather than the other side of the hills that now engrosses the mind and heart. And this time we will not be left comfortless. Happy the man who can pass through this great change without becoming sour or embittered. It is wonderful how we can stand the losses that take place this side of the hills, and the disappointments that befall us the other side of the hills, if we live for those things which exist the other side of the stars. We will not be disappointed when we get over

there. The realization will be far greater than the anticipation. It is God after all we want, and God alone can satisfy. So after David had said "I have seen the end of all perfection," he added "But thy commandment is exceeding broad." Comment is unnecessary here.

From a great victory at Wichita, Kansas, I went to another great one at LeMars, Iowa. The town of LeMars, with a population of four or five thousand, is situated in the north-western part of the State.

The meeting was held in a large tree-studded and grassy square. The tabernacle occupied the center, while a number of canvas tents on the sides accommodated those who came from a distance.

The Spirit of God fell upon us at the very beginning, and four or five were saved and sanctified at the first service. In all we had between ninety and one hundred souls converted, reclaimed and sanctified during the ten days.

As usual, we had a number of preachers present. Among them a Baptist preacher, who was pastor of one of the churches in town, was brightly sanctified. His wife swept into the Canaan experience a day or two ahead of her husband. She was a very superior woman, and her testimony and that of her husband wielded a profound influence. She told me with a happy smile one day after service that the word sanctification, from lack of use, did not come readily to her lips, and that while desiring to say it, yet she had several times that day been betrayed into using another word, and she had said to her friends she was "consecrated!" Of course I could not keep from laughing, although I agreed with her that the word she used about covered the case.

As one of the results of the meeting there was a considerable increase to the membership of the association, and a great quickening of faith, hope and joy in the hearts of those who have been standing here for the truth against great odds for a number of years.

Some of the testimonies rang out like trumpet-blasts. One said that he had Christ in his heart, heaven in his eyes, and the world under his feet.

Another testified he was as gay as a lark, free as an eagle, and happy as an angel.

A third said: "I feel so comfortable as to be almost uncomfortable."

A fourth stated that when he first looked at the straw on the ground at the altar he hated it, but now since God had sanctified him, he felt he could eat it!

Quite a large company saw and sung me off at the depot. With the strains "God Be With You 'Till We Meet Again" ringing in my ears I rolled away on the train from another group of new-made friends. Thirty miles down the road as the train drew up at some town I heard the sound of singing on the platform, and looking out saw another crowd singing off another evangelist. With a blended look of humility and gratification he came aboard wearing his honors as meekly as possible under the circumstances.

I judge that Paul had a deeper hold on his congregations than the average preacher of to-day, for when a body of people accompanied him to the ship to say and wave farewell, they, according to the Scripture did not sing him off, but prayed with and wept over him.

On my trip through I noticed a number of young men and women getting on board at every town. I was so struck with their bright, intelligent faces and thoroughly genteel bearing and conduct on the cars, that I asked a

gentleman who they were and where they were going, and was told that they were students on their way to the State Normal School. It is wonderful how a cultivated mind will show itself not only in the face, but in the deportment, and as I looked upon this select body of young people from Iowa with unmistakable refinement and intellectuality and in a number the still deeper marks and signs of spiritual life, I could but be thankful for the rising generation of the State that they had such a corps of teachers coming on to lead them to upland heights of mind and heart. What a striking contrast these serious-faced, intellectual looking young people afforded to some others of their own age whom I saw on the train, and see wherever I go. The contrast was and is most painful.

I was much entertained at one of my recent camp-meetings by the narrative of a circumstance that took place some fifteen years ago when Wichita, Kansas, had its great boom. An old colored man called "Uncle Joe" owned an acre of ground in the heart of the town. As the "boom" rolled on the city spread itself in every direction, of course his property went up with the rest in value and numerous offers were made him for it, which he as steadily refused. The day came when he was proffered six thousand dollars, but he said no. Then came the offer of seven, eight, nine, and at last ten thousand dollars. To this last price Uncle Joe capitulated, and presented the check for that large amount to the bank. Some gentlemen were present when the old negro was paid, and said it was a study to watch his face as he looked at the shining heaps of gold and silver, and piles of greenbacks that the cashier was pushing over to him. Amazement was evident on every line of the African countenance. He had never seen as much money in all his life, and yet all this was his.

At last after a painful catch in his breath he said to the cashier, "Boss, can't you all take keer of this for me?"

The reply was that the bank could, and that they would give him instead a certificate of deposit.

"But" added the cashier, "Uncle Joe, you surely will want some of it now, won't you?"

The negro nodded his head and said, "Yes." "How much will you have? Remember it is all yours."

Uncle Joe looked wistfully at the money, scratched his head and said, "I reckon I'll take two dollars and a half!"

This incident is a picture of the child of God, who has the overflowing joy and blessed power of full salvation offered him, and contents himself with a two dollar and a half blessing.

After waiting a long time to make my choice of a singer to go with me in the fall, winter and spring work, I have settled on the Rev. L. C. Hall, who was once a member of my church in St. Louis, and has since been actively at work in evangelistic lines. I have every confidence in his piety and perfect ability to fill the place.

From Brother Godbey.

The Lord willing, I preached two weeks in the Pentecostal Church in the beautiful and lovely city of Keene, N. H., August 18th - September 1st. Brother Sprague, pastor I found a beautiful type of holiness, witnessed the presence and power of the blessed Holy Spirit, saving, sanctifying and edifying the dear people. I was delighted with the hospitality of Brother and Sister Burnett, and Brother and Sister Libby. The meetings were deeply spiritual, lively and interesting. God bless the people of Keene.

W. B. GODBEY.

Our Field Man in Texas.

Texas is a great State—a State of magnificent distances, and very poor railroad connections—sometimes. And my trip from Lometa to Woodville, about three hundred and fifty miles, proved to be one of those times. I was about fifty-seven hours on the road, and only reached Woodville at all, after driving the last ten miles (on account of missing a connection) in a rickety buggy behind a pair of frisky Texas ponies. In consequence of these delays I only reached Woodville about six o'clock Saturday p. m., before the meeting closed the next day.

The tabernacle, a neat substantial structure, is located in a beautiful pine grove about a quarter of a mile from the court house, where amidst the seething pines God's children can worship in the beauty of holiness. Rev. R. L. Selle, presiding elder of the Waco district M. E. Church, had charge of the meeting. I only had the pleasure of hearing three sermons, and a purer, plainer, fuller gospel I have seldom ever heard. Bro. Selle won his way to the hearts of all, and your scribe was no exception, a sweeter-spirited or more self-sacrificing man I have never met. He is a most indefatigable worker. The attendance on this meeting I am informed was fully up to the average, and the meeting was pronounced the best in the history of the camp.

Several were converted or sanctified. Among the latter a minister in the M. E. Church, South. Rev. W. C. Mann is president, and Brother W. H. Stewart secretary of the association. May the Lord prosper the work.

V. L. WILLIAMS.

ALEXANDER, TEXAS, AUG. 31, 1898.

From Brother Wilson.

DEAR HERALD AND READERS: Just returning from our first camp-meeting since entering the evangelistic field, which was held at Gordon, Tex., Aug. 5-15, Rev. Bud Robinson, of Georgetown, Texas, assisting. He is a God-made man, and "is fearfully and wonderfully made." From all accounts people have not helped him out much in this world, and I don't think Bro. Bud has had much to do with the business, but God has made a well man and a good preacher out of a physical wreck and a man that could not read when 21 years of age. Send for his experience, one cent each and postage.

The great change from the cool and delightful climate of Colorado City, located at the foot of Pike's Peak, to the extremely hot climate of Texas was trying on the physical man, and the result was almost the loss of my voice for the last two or three days of the meeting. But God was with us, and the results were very good, considering the strong prejudice growing out of the misunderstanding of our work and aims. (I have quit trying to report numbers.) Many thought we were there to receive members and organize a new church. Others evidently thought our doctrine was the wildest heresy and not to be found in the Bible, but were greatly surprised when they found our preaching to be almost just Bible only.

Among the number sanctified was a preacher of the Methodist Protestant church, and a preacher of the M. E. Church, South, restored to the blessing.

Bro. J. W. Maddox and wife, (he a Baptist and she a Methodist) were the principal movers in getting up the meeting, and "labored fervently with prayers" for success, and it came.

I feel sure the people who attended the meeting will henceforth have a better opinion of the holiness movement than formerly.

RENEW! RENEW!

The subscriptions of quite a number of our friends to **The Pentecostal Herald** has expired. They want to continue the paper but have not yet renewed. We need the money they owe, and as an inducement to them to renew their subscriptions **AT ONCE**, we will for the next **30 Days** offer the following splendid premiums:

1st. The Epworth League Cook Book. Look on another page and see what the ladies who have tried it say of it. It is splendid. Sister, you will like it.

2d. The Holiness Text Book. Here is one of the nicest little books you could find. It was prepared by Revs. John Thompson and E. I. D. Pepper, and contains a Passage of Scripture with a brief but appropriate comment for every day in the year. Well bound in beautiful cloth.

3. Ten Nights in a Bar-Room. This thrilling story by T. S. Arthur, will never lose its charm. The very thing for your boy.

4. Life of Hester Ann Rogers. This Methodist classic has recently been put into attractive form. It is stimulating, helpful, and will do anybody good to read it.

Our Offer: We will send a copy of either of the above mentioned books to any one who will renew his subscription (paying up back dues) within the next **thirty days**. Tell us which book you want. Write us at once. You can help us. We can please you. Who will be one of a **thousand** to renew right away? Send by P. O. Money Order, Registered Letter or Check, to

**The Pentecostal Publishing Company,
317 W. Walnut St., Louisville, Ky.**

God bless the Gordon band. Let me mention one or two incidents that served to break the monotony of the 800-mile return trip.

I heard a man across the car from me ask another something about "sanctificationers," and say something about shouting, and of course I became interested, and was soon into the conversation (I have heard the holiness people called cranks, fanatics, second blessingists, second blessingers, perfectionists, and sanctificationists, but *sanctificationers* is a new name to me.)

The one of the two men who turned out to be a Baptist preacher informed me that his church held that the soul could be pure, but the body would sin as long as we lived. He believed in sanctification when properly taught, but he thought we could not be until the resurrection.

I asked him if he ever saw a dead man do anything. And he said, no. I told him that was because the soul was gone out of the body, that the soul was the only power that could move the body to sin or righteousness, and that the sinfulness of the soul was the only thing that caused the body to commit sin, etc. He then quoted Paul, in the seventh chapter of Romans: "The good that I would I do not, but the evil which I would not, that I do," (V. 19.) as describing his religious state at the time he wrote that chapter. I reminded him that if this was true, then the statement in the 14th verse: "I am carnal, sold under sin," must be the same. Also that Paul's statement that he was the chief of sinners must be a description of his religious state thirty years after his conversion. For he puts his rhetoric in the present tense here in I Tim. 1:15 as well as in the 7th chapter of Romans. And, although he says, "Christ Jesus came into the world to save sinners, of whom I am chief," no one believes he was the chief of sinners when he wrote the Epistle to Timothy. Then why should any one suppose he had never gotten beyond the experience described in the seventh of Romans, which was written A.D. 60, which was about twenty-five years after his conversion.

The brother said that none of the Old Testament people lived a perfect or sinless life. I said it is true that God mentioned one sin that David committed, but declared that "David did that which was right in the eyes of the Lord, and turned not aside from any thing that He commanded him all the days of his life, save only in the matter of Uriah the Hittite." I Kings 15:5. He also mentions one against Noah, but none against Enoch, Elijah, Elisha, Ezekiel, Daniel and others. I then quoted Gen. 6:9, "Noah was a just man, and

perfect in his generations. And Noah walked with God." And Gen. 17:1, "The Lord said unto Abram. Walk before me, and be thou perfect." And Deut. 18:13, "Thou shalt be perfect with the Lord thy God." And Psa. 37:37, "Mark the perfect man, and behold the upright; for the end of that man is peace." And Job. 1:1, "And that man was perfect and upright." These from the Old Testament and some six or ten from the New Testament, proving that men have lived perfect lives, at least most of the time, and that God requires us to do so.

As soon as I began these quotations the man who had commenced the conversation about the "sanctificationers" got away, and the preacher evidently wanted to get away. I told the preacher plainly that the devil was trying to make the people believe they could not live in this world without committing sin; and that when a man preached this theory he was preaching the devil's doctrine; that God requires us to be holy, and tries to make us believe we can be by His grace; but if the devil and the preachers can make the people believe they can't live without sinning, and they live up to this theory, they will all die and go to hell.

The next thing I knew of the other brother, he was trying to get a man to ride on several miles beyond the point he had paid the fare to, just because the conductor would not know it. Is it any worse to steal a ride than to steal a mule?

Another thing that broke the monotony of the trip was a voice calling out emphatically from the front of the car, "Good night! Good night!" I looked around and saw the brakeman, and taking in the situation, said, "Well, Good-night, sir!" and he politely bowed himself out of the car. He was simply calling the name of the station at Mr. Goodnight's great ranch comprising some two or three counties, which had been shown me on the out-going trip; but I could not miss my chance for a little pleasantry. And then the writer retired for the night. Moral: When the brakeman on the train of life comes at the night-fall of death and cries, "good-night," I expect to take the sleeping car and run straight into glory—that is, unless the Lord comes to take His Bride before the night-fall. In that case I shall just keep my place in the daylight limited lightening express until I land in the kingdom safe within the pearly gates. Meet me there!

We are now engaged in the Pentecostal Mission Work in Colorado City. We have a Mission, and a Mission and Rescue Home here. Pray for our work. God bless you. Address us at Colorado City.

In much love, J. M. WILSON.

In The Field.

Notice to Admission on Trial Class, Kentucky Conference.

Class examination will begin Monday 10 30 a. m. Members of class on arrival, will report to pastor who will notify place of examination. No candidate will be received to examination, AFTER TUESDAY a. m. September 13th. COMMITTEE.

Louisville Conference.

The Class of the First Year will please meet the Committee at the Chestnut Street Methodist Church, Louisville, September 19, at 2 p. m.

S. K. BREEDING, Chairman.

COLUMBIA, KY.—After closing a successful meeting at Elk Horn, Ky., we came to this place, and opened fire on the enemy. This is a town of about two thousand inhabitants. The people are anxious for a great revival. Interest deepening, and crowds increasing at every service. We move to the court house to-night. Pray for us.

Yours under the blood, J. C. JOHNSON.

A Word From Brother Mimms.

I want to correct a wrong impression that Dr. Carradine has made relative to paying the preacher at Carosso. The people are very kind and some of them liberal toward helping. The most of us holiness people are far from being rich. The people that are not sanctified are liberal. Some very liberal. Brother I heard a preacher say, that your paper had hurt him very much. You are preachers yourselves, and you know that Methodist preachers, some of them at least, are very meek, humble, and lowly fellows. Why they solemnly aver that they are "groaning after holiness," "going on to perfection." If it had taken Job's boils as long to get perfect as it does some M. E. preachers, his last days on earth would not have been as serene as we are taught they were. May the Lord bless your paper. THOS. S. MIMMS.

TOLU, KY.—Dear HERALD: We had a victory at Hampton, Ky. Rev. J. M. Bigham was with us six days, leading the host. Rev. A. A. Niles stayed five days. He and Brother Denton left for Dyer, Tenn. Brother Niles gave us two strong sermons, and others were good. He carries the gospel of full salvation in a clear head. Brother Bigham had meetings with the committee, and plans were devised to build several houses on the campus. Crowds were larger than usual. All the services were good. Some one saved or sanctified nearly every service. Some of the brightest sanctifications I nearly ever witnessed. I don't know the full number blessed. The largest number at any one service was nine. Praise the Lord!

Brother Prather did good song and altar work. His daughter, Olin, led the music at the organ.

Hurricane Camp is in good shape. The Lord is with us. One was restored the first service. Many are being reached. When the readers get this report I will be at Bonnie, Ill. (D. V.)

J. J. SMITH.

Notes From Monticello Circuit.

The 4th Quarterly Conference, for the current year of the Monticello Charge was held at Tuttle's Chapel on the 7 and 8th ults. Tuttle's Chapel was just completed, and the dedicatory sermon was preached by J. L. Murrell, P. E. Brothers F. E. Lewis and Gross Alexander were present at the afternoon service, and Brother Lewis preached an instructive sermon. We learned that Dr. Alexander came to the mountains hoping to increase his vitality. We think from the impression his presence and sermon made at Monticello, that a prolonged stay by our beloved brother might have increased the vitality of Methodism also,—a thing very much to be desired.

At the request of the pastor, Rev. T. G. Harrison, we consented to hold a revival meeting in this newly dedicated and commodious house. We began Monday the 8th, and continued eleven days. There were about four conversions and thirteen sanctifications. Some days there were wonderful manifestations of Divine power. One brother, about seventy years old, professed the blessing.

Rev. W. F. Odare, of Stanford, rendered valuable service in altar work. The footprints of Brother Helm, who has held two meetings in four miles of here, are yet visible. May God bless the holiness movement, the PENTECOSTAL HERALD, and every herald of full salvation.

Saved and kept, U. S. TABOR.

ESSEX, Mo.—Good interest here, ten converted and sanctified. Our address after August 29th will be Charleston, Mo., for ten days, and then Bloomfield, Mo., for ten days, thence to Calamine, Ark., Camp-meeting. Dear ones, follow us with your earnest prayers, please. After Conference, brethren desiring our help, address us at Caseyville, Ky., our home address.

Yours in Christ, U. E. RAMSEY and WIFE.

CONSTANCE, KY.—Revs. M. C. Gowan and Wm. Davidson will hold a holiness camp-meeting, one and a half miles southeast of Constance, Ky., under the auspices of the Constance Holiness Mission, beginning September 1st, and continuing to the 12th. Bring tents and the Holy Ghost with you, and expect wonderful times. We ask the prayers of every reader of your valuable paper for this meeting.

G. C. BEVINGTON, Supt.

LAWSON, O. T.—I have had the pleasure of attending a holiness camp-meeting at Mount Pleasant, conducted by Evangelist Holcomb and wife, with Bro. W. J. Swartz in charge; Bro. and Sister Holcomb did all the preaching and singing. The meeting lasted nineteen days, great good being done. There were about thirty-two professions of either conversion or sanctification. Praise the Lord for His power to save whomsoever will!

REV. W. P. WARDELL.

MIDDLETOWN, VA.—Our meeting was held here as was advertised in the HERALD of the 10th inst. It was considered upon the whole a successful meeting, although considerably affected by wet weather part of the time. The preaching was with much energy and spiritual power. The terror of the Lord and the salvation to the uttermost were definitely and fearlessly proclaimed. Sometimes the bombardment seemed terrific, and some feared it might drive the sinners away; but the harder the pounding the better they seemed to like it, and we believe much good was done in the way of conviction of sin, and some very clear cases of conversion. And many expressed an earnest desire that we would take charge of the camp-meeting there next year.

J. E. IRVINE.

P. S.—We have accepted an invitation from persons who attended the meeting, to hold another as nearly like it as possible twenty miles north of Middletown to commence Saturday, August 27th.

HINTON, KY.—We closed at Boyer's Chapel last night. God gave us victory; quite a number were either reclaimed, converted, or sanctified. This was my second meeting at Boyer's, and third meeting on Bro. F. A. Savage's work; two in 1897, and this one in 1898. Bro. Savage is loved by his people, and, as far as I can see, is doing a good work on the Hinton Circuit. The interest increased from the beginning until the close. At many of the services at least one-third of the people could not get in the house. The house was full most every night. We had to close and leave many at the altar. Three professions the last night, and twelve or fifteen left at the altar seeking cleansing or pardon.

We begin to-night at Dugansville, Ky. Pray for us. This meeting will run up to Annual Conference. After Conference, will be open for engagements for the fall and winter.

Yours against sin, W. S. MAXWELL.

Letter from Santiago, Cuba.

TO THE PENTECOSTAL HERALD:

You may be surprised to receive a letter from the seat of war, but I know you are interested in affairs here, so will try to give you some observations.

I came here with the Fifth Army Corps, and have seen the entire campaign so far. Have also seen the wretchedness of the people, and am prepared to say that if ever a people needed a pure Gospel these people certainly do. I attended services at the Cathedral this morning. I suppose they were very imposing, but could not understand anything said. It did not appear to me like there was much worship in it. The Cathedral itself is a grand structure, said to be over three hundred years old. I think if we were ready to occupy this field now, these people would be comparatively easily reached, as they are very much in love with Americans and American ways. Sorry to say many of our boys abuse their privileges and make a bad impression on the better classes. This is the finest country I ever saw; the mountains are very fertile, and covered with rich, green grass all the year. All tropical fruits grow in abundance, and I see no reason why it should not be healthy. Wishing you success, I remain your brother in Christ.

A. A. WHITEHURST.

PARIS, TENN.—A holiness meeting began here under a tent, August 9th, Rev. Aura Smith doing the preaching. Bro. S. M. Cherry, of Nashville, was here most of the time. The meeting continued four days after Bros. Smith and Cherry left. The meeting increased in interest from the beginning. Some were converted, some sanctified. Many are convinced that sanctification is a Bible doctrine, and is precious to those who have the blessing.

After the meeting closed we organized a holiness prayer-meeting to be held in the houses of the people. The first night God put His seal upon the meeting—a young lady was gloriously converted, and a young man was seeking sanctification. The Lord blessed us all, and shouts of joy went up to the Father in heaven. Wife and I were cared for in the house of Bro. Wynns, who is out for the Lord, not only with his property, but his very life is in the work to establish holiness unto the Lord. A thousand blessings upon him and his house! The Lord give us more who will stand true. In Jesus, L. P. ADAMS and WIFE.

BROTHER B. C. BEVINGTON writes us from Constance, Ky., as follows: "I was called here ten months ago, as leader, and opened up a mission. In the face of great opposition, some twenty-eight souls have been saved, and seven sanctified. Three or four of this number have gone after other gods, and are in darkness. Have organized a Sunday-school which is prospering and doing great good. Have seen strong barriers broken down; several family altars erected, and a marked movement toward a higher life. I work largely for my board, and receive no pay. Have averaged during the ten months five meetings per week, and expect to start two more regular meetings per week after September 1st. I have been unable to get more than eleven dollars during the ten months, which is not near what I need for clothing. Am still saved and sanctified, and am holding up this experience to these people. The dear Lord keep me filled with His precious Spirit, gentleness, and undisturbed rest."

OMAHA, NEB.—The Spring Grove Camp-meeting at East Liverpool, Ohio, closed last Monday morning with a glorious victory for the Lord and for holiness. This is an old camp-ground, one of the best I ever saw. Over 100 tents and cottages; a summer resort three months for the citizens of Wollsville and East Liverpool. It has been under the direction and control of the Methodist Church for twenty-five years. This year the Association asked me to take charge, and turned the spiritual direction over to the "holiness movement." Souls were saved and sanctified daily from the start. I was told by the oldest campers that it was the best and most fruitful meeting in conversions ever held on the grounds, which is a good endorsement of the "holiness movement."

Among the preachers and workers on the grounds who wrought grandly for God and souls were, John Norris, of Pittsburg Pentecostal Church; A. B. Riggs, of Vermont Conference; Frank L. Sprague, of Kerne, N. H.; John L. Dawson, East Ohio Conference, Alliance, Ohio, and Sam P. Jones preached to a large crowd the first Sunday.

The Association plans for a similar meeting for another year. God bless them, and restore the "old time fire and fervor" to the altars and camps of Methodism. Thence I came to Omaha to find my girl, aged fourteen, in the Deaconess Hospital very low with typhoid fever, and yet the crisis passed and she is on the gain. God bless the Deaconess Hospital and work, and keep the blessed ministry of mercy growing in the land! Our Omaha Camp-meeting is going ahead on its four months' campaign, now nearly half run. Letters from many States show the interest of the people in this campaign. Souls are saved and blessed of God every day, and we propose to carry on the holy war until November 1st.

Let all who contemplate coming to the great Trans-Mississippi Exposition at Omaha, write us for details, and they can be made very comfortable at very low rates on this beautiful camp-ground. Several prominent workers will be here from week to week to preach the Gospel and win souls for God.

We ask all religious papers to briefly notice our campaign. Yours for Jesus' sake,

B. S. TAYLOR, Evangelist.

Address, Secretary of Camp-meeting, 25th and Manderson streets, Omaha, Nebraska.

THE TWO LAWYERS, price 50 cents, is now being delivered to subscribers. Send to the HERALD for a copy of this interesting story.

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPTEMBER 13, 1898.

Captivity of the Ten Tribes.
II. Kings 17:9-18.

BY REV. W. B. GODBEY.

Two hundred years have passed away since the revolt of Jeroboam. God has honored Israel with the highest and best of all His prophets, by Elijah and Elisha, who filled the land with miracles and proved the precursors of great prophetic schools, sending out prophets innumerable, who went in all directions proclaiming the truth of God. Despite all these signal mercies and supernatural intervention of the Almighty, the downward trend continues until the last hope has fled and Shalmanezzer, the Assyrian monarch, comes with an invincible army, subjugates the nation and carries them away into Babylonian captivity, whence they never returned; sadly, though incontestably enforcing the significant fact that a fallen church is never reclaimed. The only hope is in the individual enterprise of the people caught in the apostate whirlpool, who, by the grace of God shall hear the voice of the Spirit, abandon the sinking wreck and leap into the life-boat. A remnant of Judah did return, simply because the Messianic progenitorship was in it.

9-12. The great trouble with Israel was their predilection to idolatry. Despite all that an omnipotent Jehovah could do by miracle, prophecy and castigatory judgments, they would secretly worship idols. Christendom is flooded by the same sad phenomena. They will grossly violate the decalogue, even the first commandment, "Thou shalt have no other gods beside me." How few people in the present day, in all the churches of Christendom, are free from idolatry! When you in any way, however secretly, impute salvation to anything but God in Christ, you are worshipping an idol. The churches are full of sectarian gods, creed gods, water gods, day-gods, money gods, ecclesiastical gods, and diversified phases of idolatry which grieve the Holy Spirit until He retreats away, leaving them in the hands of their idols. For this reason the saddest phenomena of the age is the absence of the Holy Ghost in the popular church services, Roman and Protestant. For this reason God is everywhere, in all nations and ecclesiasticisms, calling out the true hearts, who alone are content to walk with an unseen God, eliminating all materialistic, ritualistic, legalistic and formalistic idolatry. The climactic religious phenomenon of the present age is the appalling fact that the rank and file of popular churchism, both clerical and laic, have been carried away by the devil through diversified forms of idolatry and are now toiling in spiritual Babylon.

13-15. These verses testify to the infinite mercy of God in sending to Israel such prophets as Elijah and Elisha and their disciples. Oh what a wonderful sunburst of spiritual light, revealed in miracle and prophecy, did God turn upon backslidden Israel! Yet, while a few took heart and got saved, the rank and file rejected the light, hearkened not to the prophecies, but stuck the closer to their materialistic religion, violently persecuting and even slaying many of the prophets. Oh how significantly does history repeat itself! While the present age is lamentable for the apostasy into materialistic ritualism and legalism on all sides, which are downright idolatry in the light of the Bible and the sight of God; was there ever an age since the first proclamation of gospel grace by Jehovah in Eden, and the retreat of the fallen twain out of Paradise, so luminous with the brilliant career of fire-baptized prophecy and bottom-rock exegesis as the present? God has sent an army of prophets to ring the alarm-bell against idolatry, apostasy and Babylonian captivity, and preach the everlasting gospel to the fallen churches and worldly clergy of the present day.

16. This verse sorely reprimands Is-

rael for diversified idolatries, and especially the worship of Baal. Do you know what the worship of Baal is? Baal is a Hebrew word which means Lord, while Jehovah is another Hebrew word meaning God in Christ. The Holy Ghost in the gospel dispensation is the successor of the ascended Christ and his Revelator to all who know God. Since God out of Christ is a consuming fire (Heb. 12:18), all Christless religion is vanity, and even idolatry. Since the Holy Ghost is the successor and Revelator of Christ, all religion which is not begun, perfected, consummated and dominated by Him is mockery and idolatry, the simple equivalent and succession of the Baal worship in Israel. No wonder the answer by fire is not expected in the popular churches, and if it should come, would be regarded as crankiness; since the cry of the preachers is to Baal, i. e., they pray to a Spiritless, and consequently a Christless, God, who can do nothing for them, but let them drop into hell for their sins. Since where Christ is, the Holy Ghost must be received, honored and invested with the unequivocal leadership of all meetings, as He is the only Revelator of Christ.

17. Here we have it certified that they even practiced witchcraft and sacrificed their children to Moloch. Oh how significantly is this verified in the spiritualism, Christian science and hypnotism which are pouring into the churches of the present day, contaminating both pews and pulpits. Meanwhile the devil's midnight frolics, rum and corsets

are literally murdering millions of our children, thus sacrificing them to Moloch. Millions of prominent church members sleep soundly night after night while the devil is murdering their children, soul and body, and they know it. No wonder they are slaves in spiritual Babylon. Though the preachers know these things, they dare not lift their voices and cry against them. They know the devil is murdering the children of the church on all sides and yet they are silent. No wonder they are in spiritual Babylon.

Rev. Seth C. Rees and Son, in Cincinnati.

Rev. Seth C. Rees, the great Quaker evangelist, and his son, will conduct a meeting in the Gospel Tabernacle, corner of John and Court streets, Cincinnati, Ohio, from September 4th to 14th.

They are also engaged for the Beulah Heights Camp-meeting, near Flat Rock, Ky., September 17th to 26th.

Dr. Carradine says: "As for Bro. Rees, I know of no man in the holiness ranks to-day who preaches more convincingly and unctuously than himself. I do most heartily commend him to my friends and brethren, North and South, who desire a man filled with the Holy Ghost." For particulars, address, M. W. Knapp, Revivalist Office, Cincinnati, Ohio. Fraternally, M. W. KNAPP.

I have taught thee in the way of wisdom: I have led thee in right paths.—Prov. 4:11.

OUR TWO PUBLICATIONS BALANCE OF THE YEAR



FOR TWENTY-FIVE CENTS

We will mail *THE LADIES' HOME JOURNAL*, beginning with the next issue (October number), to January 1, 1899, also *THE SATURDAY EVENING POST*, every week, from the time subscription is received to January 1, 1899, for Twenty-five Cents, for the purpose of introducing our weekly with our well-known monthly.

The regular subscription price to *THE SATURDAY EVENING POST* is \$2.50 per year. It was founded in 1728, and published by Benjamin Franklin up to 1765, and has been regularly published for 170 years—the oldest paper in the United States. Everybody knows *THE LADIES' HOME JOURNAL*, with its 800,000 subscription list. The *POST* will be just as high a grade of literature and illustration, but entirely distinctive in treatment and in kind. The best writers of the world contribute to both of our publications, and the illustrations are from the best-known artists.

The Curtis Publishing Company, Philadelphia

THE PENTECOSTAL HERALD.

Entered at the Louisville, Kentucky, Postoffice as Second class Mail Matter.

PUBLISHED WEEKLY.

1 Year, in Advance. - - - - \$1.00
6 Months, in Advance. - - - - .50

Send money by Express, Draft, or P. O. Money Order. Subscriptions continued until ordered stopped and arrears are paid.

Watch the label on your paper. If date is wrong, or if the paper does not reach you regularly, notify us. Send renewal when your subscription expires.

In ordering address changed, give both former and present address.
Write all names plainly.
Communications intended for publication should be addressed to THE PENTECOSTAL HERALD, business letters to the Business Manager, Rev. W. E. Arnold.
Make all monies payable to

Pentecostal Publishing Company,
LOUISVILLE, KENTUCKY

EDITORIAL.

REV. H. C. MORRISON.

PORTSMOUTH HOLINESS CAMP MEETING.

The Portsmouth Camp-ground is located on the island from which the State of Rhode Island takes its name. This island is about fifteen miles long, and something over four miles broad at the widest part. A line of electric cars run the entire length of the island making the camp-ground easy of access to the residents of all parts of the island, as well as of the adjoining cities.

The camp-ground is beautiful for situation, and there is something in the very trees, rocks and atmosphere, that seems to be an inspiration to devotion.

While this camp nestles in the very heart of civilization, and within a few miles of its sacred precincts, there are great cities full of commerce, and factories, whose tall smoke stacks can be seen from the hilltop near the grounds, with thousands of busy operatives, and fashionable world loving Newport, with its giddy thousands seeking after the pleasures of the world, yet this is a remarkably quiet spot, where one can rest and worship God free from the world's distraction and care.

The congregations were large from the first service, and the Lord was with us all the time.

This camp is noted for the spiritual power which attends the annual gatherings here "Where the Spirit of the Lord is, there is liberty." Here the people have great liberty in the Lord.

Rev. Seth C. Rees, the president of the association, who had charge of the services, is a mighty man of God. Large physically, larger mentally, but largest spiritually, he makes an unexcelled leader of the hosts at a great holiness camp-meeting. He is a man of much prayer, and strong faith. He puts God to the test, and things come to pass.

We must have Brother Rees in some of our Southern camp meetings. There is no man in all the holiness movement who preaches with more fervent power, and direct effect on the masses, than Seth C. Rees.

We were delighted to have the privilege of sitting again at the feet of Rev. W. B. Godbey. He gave Bible readings from eight to ten each morning, and frequently preached to the people. One morning he read two hours, and then preached two hours, and quit apparently as fresh after the four hours labor as when he first began.

I have never seen him in better working trim, and was constantly amazed at his simplicity, learning and wisdom.

As I looked up at the dear old man, with a great company gathered at his feet, listening to the Word of God, I remembered something of the conflicts through which he had passed, enough of persecution, scorn, and misrepresentation

to fill a large volume, and yet, with unswerving step he has gone forward, while those who maligned him have fallen into their graves and been forgotten, but his bow abides in strength. Few men have the undivided love of as many warm hearts helped by his ministry, as W. B. Godbey. May God's blessing continue to abide with him, and his evening be serene, and his sunset without a cloud.

At this camp I met with Evangelist Clarence Strouse. This was my first meeting with this remarkable man. Of a fine old Virginia family, educated in Paris, France, with excellent natural endowments, most attractive personal appearance, fervid eloquence, and tender, loving heart, Brother Strouse is one of the most intensely interesting men I have ever met. It will be remembered that he is editor of the *Religious Review of Reviews*, a charming monthly magazine, splendidly illustrated, which our readers ought to subscribe for by the thousands. I wish to suggest to our Kentucky pastors to secure Brother Strouse's services for revival work. Address him at Salem, Virginia. Write early, there is a great demand for his services.

Byron Rees, a worthy son of Seth C. Rees, was with us, with blessed promise of great usefulness.

John Norbery, of whom I have written often, and who is a perfect torrent of spiritual life and joy, helped forward the good work.

Prof. Mitchell, educated in music in Germany, and filled with the Holy Ghost in Rhode Island, presided at the piano, and the same old colored brother of whom Dr. Carradine wrote last year, rattled a tamborine in a most marvelous way.

The camp-meeting was a great success financially as well as spiritually, something like \$1500 dollars being raised over and above the running expenses of the meeting, with which to pay off indebtedness for improvements on the grounds.

First and last, there were many noted people on the grounds, among them Dr. Levy of Philadelphia, and Mr. Dennett, the celebrated restaurant man of America, who feeds the multitudes in many of the large cities of the nation. Here he was bowing down in the straw at the feet of Jesus, placing his all upon the altar for full salvation.

There were some scenes during these meetings which this pen cannot describe. The Holy Ghost fell in power, and there were demonstrations of His presence which beggar description.

I do not know the number of salvations, but I know the number was very large. I think the brethren claimed this to be the greatest meeting ever held on the grounds.

During the year Sister Hulda Rees, the wife of Brother Seth C. Rees, had died in most glorious triumph. She was a preacher of rare gifts, and wonderful power. The people missed her presence, but rejoiced in her victorious ascension.

Our visit to Portsmouth Camp greatly enriched us. The kindness of the people, to wife and myself, and the blessing of God make that beautiful forest on the island, between the river and the sea, one of the most sacred spots on earth to us. To God be everlasting praise. Amen.

THE SPIRIT OF STRIFE WILL QUENCH THE REVIVAL SPIRIT.

The spirit of strife will quench the revival spirit. This is true of all revivals, great or small. The spirit of revival and the spirit of strife cannot dwell in the same breast together.

Can we not recall times in our past experiences when we have seen good meetings ruined because of misunderstanding between those who were the principal leaders in the meetings?

It is the experience of us all that we have been in no condition to lead men to Christ, when our hearts were stirred up with any sort of unkind feeling toward anyone, even though there seemed to be just grounds for offense.

The man who would win souls, must be a man of loving heart. Love is the light that illuminates, and the magnet that draws. Love will conquer where all things else fail. "Love never faileth."

Persecution cannot stop or hinder the onward march of the holiness movement. Opposition, however bitter, is powerless to stop the great revival, so long as God's children keep humble and sweet, and press the battle for souls. This does not mean that the truth must not be spoken, but it does mean that the truth must be spoken in love.

The holiness preacher is a faithful preacher; he uncovers sin, and pictures it in its true colors. Wealth, family, learning, position—nothing will shield the sinner from his rebuke and warning. His manner may be intensely earnest. His words may be as swords, but if any feeling except love and pity creep into his heart, he is in danger of suffering sadly in his own experience.

The devil would be glad to divert our attention from the great work of soul saving, with any thing either good or bad. Let him succeed in this, and we are like Sampson, with his hair cut. Then let us be men and women of one work—seeking to save souls.

There is less competition in this great field, and larger profits in it just now than any other in which a man can possibly invest his time and talents. Then let us keep full of humble love, and press the battle vigorously for souls.

With us the REVIVAL is everything that is worth living and laboring for. If souls are not saved all is lost. Let nothing, either good or bad, divert our minds from the great work of pressing forward the holiness movement. Millions of hungry, starving souls are perishing about us everywhere. Let us hasten to rescue them from eternal night.

VINCENT SPRINGS HOLINESS CAMP MEETING.

On my way to Dyer, Tenn., I chanced to sit down in the same seat on the train with a handsome soldier boy, who was on his way home, on leave of absence, because of sickness. We had a pleasant chat about his experience in the army, and as we went forward, Rev. Isaiah Reid, who was on the train, came and took me by the hand and said, "Is not this Brother Morrison?" The soldier instantly leaped to his feet and catching hold of me said, "Is this H. C. Morrison, who held a meeting at Elkton, Ky., about six years ago?" "Yes," said I. "Well," said he with a most hearty shake of the hand, "I was at Elkton attending Prof. Crockett's school, and I was converted under your preaching at that time." You may be sure it was a most pleasant meeting.

Will it not be thus in heaven? Shall we not meet and rejoice with those to whom we preached, and over whom we wept in travail of soul? Doubtless it will be so, and then we will strike our harps, and join our voices in songs of immortal praise.

Vincent Springs Holiness Camp meeting is two miles out from the town of Dyer. It is a new camp, with good tabernacle and excellent water.

When I arrived Rev. A. A. Niles, of Ken-

Continued on 9th Page.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

EDITORIAL.

REV. R. B. COCKRILL.

HERETICS AND SCHISMATICS.

The following paragraph in the *Christian Advocate* of August 11th, is characteristic of Dr. E. E. Hoss, the editor:

"Heretics and schismatics have their uses. It may be a paradox to say so, but we scarcely see how the church could get along without them. The creed of the heretics is never or rarely ever wholly false. Very often it contains important but neglected elements of truth which need to be called to the attention of orthodox believers. Religious thought has gained indefinitely from the criticisms and contributions of men not themselves recognized as being altogether sound in the faith. And schismatics also often serve a good end. They disturb the peace of those who are too much inclined to be at ease in Zion; they arrest the tendency to undue conservatism; and they frequently lead the way in valued reforms. The fact that they do not possess a heavenly temper ought not to blind us to anything that may be said in their favor."

Is Dr. Hoss defending himself here? That he is heretical on the subject of sanctification, is self confessed. Though by it he has lost many subscribers to the "pet" of the church, yet he would contend that he has been useful. Well, perhaps he has, but not in this one particular. It is with the Doctor as with the heretic he describes. We do not contend that his creed is wholly false because false in one particular. But we do contend that he can only do good with that part of his creed that is true. A man with a wholly false creed can not do good with it unless it be by burying it.

If the Doctor is defending his own heresy, of course we must understand the confession of a "not heavenly temper" to be his also. While we are ready to believe that he makes a noble effort to keep an exhibition of it out of the *Advocate*, we fear he has gone beyond in a few instances. But, after all, the Doctor evidently had in his mind in writing this paragraph others than himself. We think it was aimed mainly at the teachers of sanctification as a second work of grace. But are these either heretics or schismatics? They are not. Orthodox thoroughly; and just as loyal to existing institutions as anybody. Why, then, do they appear from the standpoint of Dr. Hoss to be heretics and schismatics? Simply this: those in authority deny their orthodoxy; for if admitted they would stand convicted of heresy themselves. And if their loyalty be admitted, then those opposing them stand convicted of disloyalty; for loyalty to doctrine, to truth, is the highest loyalty.

But what of men who were considered in their day "heretics" and "schismatics," and yet turned out to be great expounders of truth? Yes, there was John Wesley and Martin Luther, and a host of others, who in their day were heretics and schismatics.

We are ready to agree with Dr. Hoss that they had their uses, and we do not see how the church could have got along without them.

But their temper. Dr. Hoss does not think it heavenly. Perhaps not from his standpoint. The Jews did not think the temper of Jesus heavenly when "he looked about on them in anger," nor when he drove the cattle and the money changers out of the temple, and turned over their tables.

Is it not a little strange that heretics and schismatics are generally considered ill-tempered? Is this really true? We think not. Their vehemence, their zeal, their abhorrence of evil, their uncompromising denunciation of sin make the timid and over-conservative imagine there is an undue exhibition of temper, when there is not.

If Dr. Hoss' idea of a heretic or schismatic is correct, he is the most useful of men, and should be the most honored. And if those teaching the Wesleyan doctrine of entire sanctification be among them, then cease your opposition on the ground that they are doing good, if on no other.

DON'T BE IN A HURRY.

We get too anxious to get seekers through. The result of this over anxiety is that there are many professors and few possessors. This is true of both conversion and sanctification. We are in too great a hurry to have them "just take it by faith," and forget that before this can be really done there must be the pungent conviction and the genuine repentance. Evangelists should frequently caution the workers at this point. I know it is rather humiliating, and to some it might seem discouraging, to have persons linger at the altar from service to service, but this is infinitely better than to fill up the church with mere formalists, or to daub with untempered mortar. To hurry a seeker too fast results in his taking conviction for conversion, and conversion for sanctification. We cannot afford to err at this point. We had better have fewer professions and have them of a more genuine type.

VINCENT SPRINGS—Continued

tucky, was in charge of the meetings, and making good headway. This was my first opportunity to associate with Brother Niles in the work. I found him a most companionable man. He is an old-time Baptist preacher, most wonderfully sanctified some years ago.

The old-time Baptist preachers, (I remember them well,) were a remarkable class of men; absolutely fearless of any thing, and all things that walked the earth, and, positively sure that they were right, and that all who did not agree with them were wrong. They held their heads up and looked the whole world full in the face, without any sort of apology for being on hands. Many of them were men of great native eloquence. On protracted meeting occasions they preached much on the future state of the wicked. I have heard them draw such graphic pictures of the awful doom that awaits the finally unrepentant sinner, that it would seem as if heaven was radiant with the awful glory of the coming Judge, the graves were bursting all about us, and a lake of liquid fire was dashing its angry waves at our very feet. After such sermons, the men did not have enough strength left in them to "sign a card." You may be sure they were not asked to do so. They would fall and roll in agony as if in the pains of death, calling mightily upon God, and when converted would shout for a week. Amen! "There were giants in those days." Those old men were warriors, and ready for fight with any man or mortal that crossed their religious path. They were strong in argument, quick witted, and full of resources.

Well, Brother Niles is one of these old time Baptist preachers, and when he was fully saved he brought his battery with him over into Canaan, and no man can stand before him. Although his head is quite gray he hops and skips about in a lively manner, loves the young people, interests and wins the crowd, and then it likes most telling bows for truth and righteousness.

This camp meeting is located in the bounds of Dr. R. H. Mahon's district; Rev. A. S. Taylor, of Dyer, Tenn., preacher in charge. Brother Taylor, although not a professor of the experience of entire sanctification, is a most affable Christian gentleman, attended the meeting, had us eat at his table often, and

showed us many kindnesses. The Lord rewarded him abundantly by sanctifying his excellent wife. All who have tried it say that full salvation is excellent for home use.

Dr. Mahon preached several times. He is not a stormy preacher, and the rain did not fall so as to wash the earth; but the showers, though gentle, were copious and soaked things so thoroughly that a landslide followed most all of his sermons.

Rev. Joseph Bell was with us a few days, a most genial, happy Christian, who resides in Canaan and preaches at Bells, Tenn.

I could not wish to be better hemmed up in a revival than to exhort after Dr. Mahon preached, and then have Brother Bell to pray after the exhortation.

Dr. Mahon and Brother Taylor held a quarterly meeting in the tabernacle one afternoon during the meeting, and love abounded.

Give us Presiding Elders like Dr. Mahon, and the war is over. A man of superior intelligence, and fine executive ability, with no sort of sympathy for any species of fanaticism or extravagance, loyal to every legitimate interest of the church. He possesses, preaches, and lives that perfect love that casts out all fear.

Dr. Jones, president of the Female College at Jackson, Tenn., was with us one day, and impressed us as favorably as any man ever did in so short a time. Rev. William Humphrys, of Bethel Springs, Tenn., a noble man, enduring hardness as a good soldier, filled with the Spirit, was with us.

Brother Sanders, president of the college for the colored people, located at Jackson, Tenn., and who carries the seal of the Spirit in his face, was with us a short while, so was his preacher, so was Rev. S. H. Williams, greatly beloved of the Lord and of good men. But time would fail me to tell all. It was good to be there. Two preachers were sanctified wholly. Not less than fifty or sixty souls professed either pardon or purity.

The people were generous, the order was excellent, and God was glorified.

I must not close this letter without telling you that Brother Joseph Chitwood, an aged man, and his wife, I suppose both in the seventies, drove faithful old Bob some thirty miles in their buggy, to come to these meetings on purpose to get sanctified. They had to cross a river that was swollen with recent rains. They came over on a bridge, but were soon confronted with back water. But their hearts were hungry; so they trusted God, drove in and faithful Bob swam safely over the buggy floating behind him. The precious old people landed wet, but happy, and came on to the meeting. You know what happened. They both entered Canaan at the same moment. It was a sight worth traveling a long way to see. To my mind it was a pathetic picture. These cultured, lovely old people, swimming back water, through the woods and swamp to get to a holiness meeting, that they might seek full salvation. I would rather have met them there, and helped them over, than to have the money and authority and honor of ten Bishops—yes, ten thousand of them. Strange you say—yes, but there is no accounting for tastes, and somehow my tastes run in that way. Amen!

Oh, yes! Dr. Duckworth was with us, one of the Tennessee preachers, and preached to the edification of all. His favorite theme is prayer, and they say he practices what he preaches.

We all wanted to go to our knees when we heard him. I must not forget our Presbyterian Brother Denton, so long associated with Brothers Smith and Niles. He was with us faithfully in song and altar work.

WOMAN'S COLUMN.

EDITED BY
TULA C. DANIEL, Hardinsburg, Ky.

Arguments in Favor of Foreign Missions.

At the Chautauqua Missionary Institute the topic, "On what grounds do we justify the zeal and activity of the Church in foreign missionary work?" was presented. The following replies were given and noted:

1. Command of our Master.
 2. Ourselves the product of missionary work.
 3. No extensive fellowship with the Master otherwise.
 4. Benefit to our country, converting those who will emigrate to this land.
 5. Humanity's sake.
 6. Necessity to life of home Church.
 7. "Every creature" to be blest.
 8. Test of discipleship.
 9. Hasten fulfillment of God's promises.
 10. Most disinterest and unselfish work.
 11. To give civilization.
 12. Prepare heathen for heaven.
 13. Counteract pernicious example of people from Christian lands.
 14. The only power to lift degradation is this religion.
 15. To promote true catholicity at home.
 16. To increase commerce.
 17. To promote scientific investigation, e. g. philological, ethnological, geographical.
 18. To illustrate love, large love.
 19. To extend freedom and temperance.
 20. The glory of God in the salvation of man.
 21. To secure the blessing offered by the divine promise.
 22. The elevation of woman.
 23. To lessen human suffering.
 24. Education.
- Then the objections that are sometimes heard to the foreign missionary work were noted and answered as follows:

1. Plenty of work at home.
Answer: This missionary spirit does both home and foreign work.

2. Heathen minds too full of ignorance and superstition to be changed.
Answer: What the gospel does for a hardened American proves that it can save any one.

3. To what purpose is all this waste?
Answer: So with Mary's alabaster box; but success is a reply.

4. Money never gets to heathen; one paper, within thirty miles, said two weeks ago that only ten per cent reaches its destination.

Answer: "I suppose that this is the first life a newspaper ever told." Seriously, it is a slander. Of \$583,000 administered by the Presbyterian Board, the cost for secretarial services, sending funds, etc. was but four per cent. To shut the mouth of this objection a special fund was raised by the American Board to bear such expenses, so that one hundred per cent of every dollar given goes to the fields.

5. Heathen will be saved, anyhow.
Answer: The Bible does not so teach; they are not saved now; Paul inspired went to the heathen; Jesus says, "Go."

6. Heathen happy enough.
Answer: If they were, as they are not, this would be no argument. A man who is freezing to death is comfortable.

7. Few conversions
Answer: Not so. Better proportionate gain than at home. In South India in two years an advance from 95,000 to 300,000.

8. Takes injurious influences.
Answer: It counteracts such, exerted by some foreigners.

9. Increases responsibility of heathen.

Answer: Rather increases their opportunity and privilege.

10. Impossibility of cultured Christians coming into close sympathy with heathen.

Answer: not so. See the refined Christ; see devoted missionaries beloved.

11. Pauperizes the native Christians.
Answer: If ever done by injudiciousness, correct the method; but this is not peculiar to foreign lands.

12. Drains resources at home.
Answer: Well, that suggests a smile! Where is that drained Church, which gave so much?

13. No progress.
Answer: Abundant and glorious

14. Heathen fore-ordained to be lost.
Answer: No one from the thirteen denominations accepts that doctrine.

15. The work involves too great sacrifices, as separation of children from parents.

Answer: History shows that God's blessing has been upon such households: Educational opportunities abroad are lessening the necessity of sending children to the home lands. Generals and soldiers leave their families; so do explorers, sailors, and men of commerce. But the Church may plan more wisely than it does, so as to avoid some of these separations.

16. Difficulties in, and time required for, acquiring a language.

Answer: Christ had his disciples spend three years with him preparing for their ministry, and had them wait in Jerusalem for the gift of the Holy Ghost.

LOUISVILLE, TENN.—On last Sunday night we closed a remarkable revival. It was remarkable for wide spread conviction, heartrending repentance, glorious conversions and reclamations, and powerful sanctifications. It was also remarkable because it was the fourth and in many respects the most successful revival the writer has held at this place. At the first revival, while Rev. B. T. Sharp was pastor, there were about 100 professions, at the next about eighty five, at the third about eighty-two and this time I think between sixty and seventy professions. On the last night, I made proposition to all who felt called of God to preach and intended to go to come forward and give me their hand; and I think thirteen grown men gave their hand. I then made another proposition that those who felt called to work in the foreign fields, and intended to go, might give me their hand; and three young ladies gave me their hands, and another after the service said she felt like coming forward. Glory to God for this demonstration! Reader, please pray that God may thrust them all out to assist us in raising up, under God, a holy people.

It was remarkable because it was a tent meeting. The tent was pitched about one mile from the town in a beautiful oak grove owned by Brother Dock George; at whose hospitable home I was, most of the time, entertained. Brother George is a sanctified layman in the M. E. Church, South, at this place, and is a staunch advocate of Wesleyan sanctification. I would suggest that (D. V.) Brother George and these other consecrated and sanctified Methodist and Baptist laymen establish a permanent camp-ground here, and invite Dr. Carradine, or one of the able editors of the PENTECOSTAL HERALD to hold a meeting for them next summer. I know of no other community where there are so many sanctified people as right here. They are principally Methodists, Baptists and Presbyterians. God bless them and add his increase. All glory unto the triune God!

Allow me to say that our elect Brother and Sister Cox, who were detained from attending the meeting by severe fever, were much missed. They are both leaders in this great work here,

and have the confidence of the people. Brother Cox has done much to keep the movement clear, both of drive-outism and come-outism. Thus by the wisdom of God turning both these evils into a great blessing to the holiness people. The drive-outers reveal the ditch on one side of the highway and the come-outers reveal the ditch on the other, so that the saints can the more effectually keep in the middle of the road. We are happy to announce that although they were very low, through the tender mercy of our God they are coming back to health rapidly. We hope they may both soon be out in the white harvest gathering precious souls for the Master.

Some remarkable cases of bodily healing in answer to prayer took place. One dear brother was healed of epilepsy the other day, and is very happy over his great deliverance. This is the second man that has been healed of this dreadful malady in my meetings. I think the Lord would have me get their experiences and publish them, in tract form, for the benefit of other like sufferers. Yes, let the poor afflicted ones whom earthly physicians cannot heal, come to the great Physician and drink of the fountain of spiritual and physical health. Glory to God in the highest.

Brethren and sisters, I have in the name of Jesus, taken the heathen for my inheritance, and the uttermost parts of the earth for my possessions, and am bidding the time of my departure for an evangelistic tour through Europe, and Africa to Asia. Pray for me that I may be furthered on my way. We have missionaries, but I go (D. V.) as an evangelist. I will have more to say on this later, in which I will explain the steps by which I trust the Lord is leading me.

Our tent is now pitched in a beautiful grove near Chandler's Station, where the meeting is already in progress. Pray that we may have a great Pentecost.

Yours, for an uttermost salvation, by an uttermost Savior, to the uttermost parts of the earth, CHAS. ROYSTER.

and have the confidence of the people. Brother Cox has done much to keep the movement clear, both of drive-outism and come-outism. Thus by the wisdom of God turning both these evils into a great blessing to the holiness people. The drive-outers reveal the ditch on one side of the highway and the come-outers reveal the ditch on the other, so that the saints can the more effectually keep in the middle of the road. We are happy to announce that although they were very low, through the tender mercy of our God they are coming back to health rapidly. We hope they may both soon be out in the white harvest gathering precious souls for the Master.

Some remarkable cases of bodily healing in answer to prayer took place. One dear brother was healed of epilepsy the other day, and is very happy over his great deliverance. This is the second man that has been healed of this dreadful malady in my meetings. I think the Lord would have me get their experiences and publish them, in tract form, for the benefit of other like sufferers. Yes, let the poor afflicted ones whom earthly physicians cannot heal, come to the great Physician and drink of the fountain of spiritual and physical health. Glory to God in the highest.

Brethren and sisters, I have in the name of Jesus, taken the heathen for my inheritance, and the uttermost parts of the earth for my possessions, and am bidding the time of my departure for an evangelistic tour through Europe, and Africa to Asia. Pray for me that I may be furthered on my way. We have missionaries, but I go (D. V.) as an evangelist. I will have more to say on this later, in which I will explain the steps by which I trust the Lord is leading me.

Our tent is now pitched in a beautiful grove near Chandler's Station, where the meeting is already in progress. Pray that we may have a great Pentecost.

Yours, for an uttermost salvation, by an uttermost Savior, to the uttermost parts of the earth, CHAS. ROYSTER.

PILOT POINT, TEX.—I feel moved of God to write a few lines for your much appreciated paper. It is quite a welcome visitor in our home. I feel that it is a great help to us out here where holiness is much opposed. But God is everywhere and He is wonderfully keeping us. I believe Texas will yet be taken for Jesus. I have heard one holiness sermon in ten months and that at the Northern Methodist Church. But it was refreshing to my soul. I thank God for His sanctifying grace. May God bless all the readers of the HERALD. Kept in the love of Jesus, (MRS.) JENNIE SPOONAMORE.

Naylor Campmeeting.

We have been at camp-meetings more largely attended, but none with more power. The people far and near were convicted. Many turned away from the meetings saying: "I'll be a better man." Some threw away their pipes. Glory to God! Brother Jamison came to us in fine fix. He, perhaps, never preached with more freedom and power. He was feeble physically when he came, but close to Jesus. He has many friends here. May the Lord's choicest blessings be upon him. We shall have another meeting next year (D. V.). Plans are being laid now. May the Lord bless the HERALD. NAYLOR, MO. R. E. ATKINSON.

"What is the price of Dobbins' Electric Soap?"

"Five cents a bar full size, just reduced from ten. Hasn't been less than ten for 33 years."

"Why that's the price of common brown soap. Send me a box. I can't afford to buy any other soap after this."

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION



A wreck at sea is not the only place where a life line is of importance. There is a life line for the sick, as well as for the drowning man. It is Dr. Pierce's Golden Medical Discovery. It is not a cure-all, but it is a scientific medicine that goes to the fountain head of a number of serious and fatal diseases. When a man gets seriously sick, he can generally be cured by the right course of treatment. The treatment that cures many obstinate chronic diseases consists of pure air, good food, rational exercise, and the use of a remedy that will strengthen the weak stomach, correct the impaired digestion, invigorate the liver and promote the assimilation of the live-giving elements of the food. The "Golden Medical Discovery" accomplishes all these things.

"A young man lay pale and motionless upon what neighbors called his dying bed. Disease of the lungs, liver complaint, kidney trouble, and pleurisy were fast hastening him to the grave. The doctors had given him up to die. The neighbors said, 'he cannot live.' 'Oh, I would not care to die,' he said, 'were it not for leaving my dear wife and little child, but I know that I must die.' A brother had presented him with three bottles of medicine, but he had no faith in 'patent medicines'; but after the doctors had given him up to die and he had banished every hope of recovery, he said to his wife, 'dear wife, I am going to die, there can be no harm now in taking that medicine. I will begin its use at once.' He did begin to use it and at first he grew worse, but soon there came a change. Slowly but surely he got better. To-day that man is strong and healthy and he owes his life to that medicine. What was the medicine? It was Dr. Pierce's Golden Medical Discovery, and I, Luther Martin, am the cured man. Dr. Pierce, I thank you from the very depth of my heart, for rescuing me from the grave." The foregoing is from Luther Martin, Esq., a prominent citizen of Lubec, Wood Co., W. Va.

NEW COLUMBUS, KY.—We began a meeting at Salem Church on Saturday night before the second Sunday, continuing about nine days. My brother, Rev. C. E. Boswell, did the preaching. He was very strong in denouncing sin, and urged sinners to seek salvation and believers to attain the experience of sanctification. While the meeting did not continue long, yet I believe much good was accomplished. Some professions of conversion and sanctification. Thirteen were received into our Salem Church, and three infants were baptized. The morning services were largely devoted to the child question. We think the church is much benefited. GEO. W. BOSWELL.

"How to Keep Sanctified."

Under the above little Rev. J. O. McClurkan has prepared and ready for sale a 30 page booklet which will prove eminently helpful to those who have entered the experience of perfect love. Every sanctified person should have a copy. Get a dozen and send them to friends who need assistance and strength in living this life. Price 5 cents per copy, or six for a quarter, or a dozen for 50 cents, postage prepaid. Order of Rev. J. O. McClurkan, Nashville, Tenn., or of ZION'S OUTLOOK, Nashville, Tenn.

What Tears and Triumphs No. 2 has done.

Tears and Triumphs No. 2 has gladdened the hearts of over 30000 people in a few months, send us an order. PENTECOSTAL PUB. Co.

WANTED SALESMEN for the Topical Bible

"THE BOOK OF THE CENTURY" "VASTLY SUPERIOR" "THE ONLY BOOK OF ITS KIND" "A MOST WONDERFUL BOOK OF THE AGE" "A BOOK OF PRICELESS VALUE" are the expressions that come pouring in concerning this book. Scholars receive it with admiration. Ministers, Lawyers, Physicians, Professors and Teachers, Sunday School Teachers, Students, and Parents all say that it is INDISPENSABLE. Christians everywhere in all organizations are DELIGHTED WITH IT. Just published. Having an UNPRECEDENTED sale. Sold only by subscription. Exclusive territory. Permanent and profitable business for good workers. Salesmen are making from \$25.00 to \$50.00 per week. Send for descriptive circular and terms, or if you want choice of territory send \$1.00 for outfit.

International Bible Agency, D. 72, 150 FIFTH AVE., NEW YORK.

OUR DEAD.

Notices not exceeding one hundred words in length are published free. Longer notices are charged for at the rate of one cent a word.

SADLY MISSED.

IN MEMORIAM—MRS. NANNIE HULL.

She is sadly missed in her olden home,
There a faithful husband grieves alone,
And a shadow falls in each silent room
That without her presence, is filled with gloom.

She is sadly missed, as a caroling bird
From the apple trees in spring time heard—
For her voice was sweet in its gentle tones,
And her feet too tender for stumbling stones.

She is sadly missed as the light of the sun
In a world deserted to that lonely one—
Add the flowers she tended, each one seems to
know,

The hand is departed that cherished them so.

She is sadly missed from this earthly life,
The friend ever faithful, the fond, true wife,
And the altar is dark where her bright lamp
shone,

And the temple is silent, with her footsteps gone.

She is sadly missed from the paths that she trod,
So narrow and straight in the fear of her God—
And a sad heart yearns for her presence alway,
As he muses in silence at the close of day.

She is sadly missed by the sick and the poor,
And her loss is a sorrow hard to endure,
But faith must resign, and hope must instill,
The Christian's submission to heaven's high
will.

She is sadly missed, but as sweet as the rose,
Her dear, recollection in my fond heart glows,
And remembrance will hallow each scene of
our love,

'Till an angel she greets me in mansions above.
For her husband, Geo. W. Hull,
Mrs. Jennie Jones Cunningham.

HUGHES—Miss Sallie Hughes, daughter of Thomas B. and Caroline Hughes, was born November 12, 1873; died July 26, 1898. On November 8, 1885, at the old Stone Church, during the pastorate of Rev. W. E. Arnold, she gave her heart to God and her life to the church. She has ever been a faithful member and a true Christian. Her health was always poor, but in her weakness she did all in her power for the church of God. For the past few years she has been an intense sufferer, but she bore it all patiently, and was perfectly resigned to God's will. She loved her Bible and memorized the entire Epistle to the Hebrews. Her favorite chapter was Hebrews II and she underscored many of its sacred and precious truths. Towards the end her sufferings grew so intense that she earnestly prayed to God to release her and take her home. She made all arrangements for her funeral and sent the following message to her many friends: "Tell all my friends so to live in this life that they can meet me in heaven." When she thought she was leaving this world she sweetly sang, "Jesus, Lover of My Soul." Oh! how dark and dreary would be the grave had not Christ brought life and immortality to light and said, "I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live; and whoso liveth and believeth on me shall never die." The writer, her pastor, talked and prayed with her in her hours of affliction, and found her ready for the Master's call, whenever it should come. Her funeral was preached at her home. The remains were interred at Germantown. She leaves both her parents, one sister, one brother, and a large number of friends to mourn over her loss. She is gone, but we know where to find her. May God's richest blessings and comforting grace rest upon the bereaved family. Geo. E. RAFF.

COULTER—Silas Coulter was shot by Arch Calvin, who is in jail for the murder. Silas deeply repented of his sins, sent for the preacher, joined the church and was baptized. I can say without a doubt that he was a saved boy. His experience was bright. After the Lord saved him his face lighted up with a

bright smile. At all times he would say, "The Lord is with me, with my soul all is well. Meet me in heaven." He did not fear death. He was twenty-two years old and leaves a mother, three brothers and three sisters. "Blessed are the dead that die in the Lord." ZORD M. TERRELL.

A Word For Christ.

Dear Editor:—Will you, please, allow me space in one of your columns, to add my testimony. I just want to say, that Jesus sweetly saves and sanctifies me now, and keeps me gloriously saved, by His power divine. I am so glad, that He keeps His strong arm of mercy thrown around me. And amid all the trials and temptations and besetments Jesus carries me through, and brings me out, more than conqueror over it all. Oh! how I can praise God to-day for the victory He giveth unto those who faithfully and obediently do His precious and holy will. Which is, "even our sanctification."

Brother! Sister! the devil is on every hand trying to drag each soul that is an Ambassador of the Lord and Saviour Jesus Christ down to the bottomless pit of hell with him. But I am determined by God's help to never give one inch to the evil spirit. Oh! I do bless His name, for these words:

"I am a little soldier,
I've enlisted in the war,
I've fought through many battles,
And can fight as many more.
And when the war is ended;
I'll lay my armor by,
And then away to Jesus,
On wings of love I'll fly."

Oh! praise His holy, and majestic name. He is kind and merciful to each one that will truly follow Him and He will stand by us though all earthly friends were to forsake us. Jesus sweetly whispers His promise: "I never will leave thee alone." I am in this battle to fight until I die, for the way is so delightful I wish to travel on. And when my work is ended here below, I thank my Redeemer for a beautiful home in the mansions above beyond this gloomy vale of tears. Glory! Yours in the battle until Jesus comes, ANNIE C. SMITHSON.

AMBOY, N. C.

For Debilitated Men.

Horsford's Veld Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for debilitated men."

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. Acts, 4:13.

Excess Fares Discontinued.

The North-Western Line has discontinued excess fares on the 'Colorado Special,' which leaves Chicago daily 10:00 a. m., reaches Omaha 11:55 p. m. and Denver 2:55 next afternoon, it has further improved its service by perfecting through sleeping car arrangements on the "Colorado Special" to Colorado Springs. Train leaves Chicago 10:30 p. m. daily also has through sleeping and chair cars. Tourists' tickets via the Chicago & North-Western on sale at all important points in the United States and Canada.

"16 to 0."

Terrific indictment of rum and rotten politics. This last work from the pen of Walter Zimmerman, is one of the keenest documents for prohibition we have ever seen. Friends of home, church and righteousness should "bow them knee deep." It was thus Neal Dow said Maine was carried for prohibition. You will not be disappointed in this tract.

Price delivered, 10 cents; per dozen, \$1 00; per 100, \$7.00. Pentecostal Publishing Company, Louisville, Ky.



Ancestral Cleanliness.

Proverbial for its thoroughness. Pearlina users admire the pluck that a woman needed to get such cleanliness in such laborious ways. No excuse for lack of cleanliness now. Pearlina has changed the situation. Thorough cleanliness, with ease, comfort, safety, economy, and time to spare—by the use of Pearlina. A modern woman does her work in a modern way—with Pearlina. 573

Millions NOW USE Pearlina



GO TO THE OLD RELIABLE

LOUISVILLE... DENTAL PARLORS

For GOOD SUBSTANTIAL DENTAL WORK at HONEST PRICES.

Your teeth extracted without pain and NEW ONES made in ONE day.

OUR NEW METHOD Of inserting Artificial Teeth without plates should interest every one who has lost any of their teeth. Why? By our method they can be replaced to be as strong and serviceable as the natural ones.

Teeth extracted and filled without pain. All charges for service are reasonable, and our work is guaranteed. No students are employed in this office. Lady in attendance. Appointments made by mail.

LOUISVILLE DENTAL PARLORS,

Over the Avenue Theatre, near Walnut street.

544 FOURTH AVENUE, 544.

Stutterers, Read This.

Rev. G. W. Randolph, the great voice doctor, who has so successfully treated many stutterers while in this city, has permanently located at 914 Madison street, Covington, Ky., which is just across the river from Cincinnati, Ohio, and connected with street cars, which stop at Bro. Randolph's Voice School at Tenth and Madison streets. No man can possibly carry better letters of recommendation than Bro. Randolph.

Dr. Godbey's Books.

Holiness or Hell.....	30
Sanctification.....	25
Christian Perfection.....	25
Gifts and Graces.....	25
Holy Land.....	25
Victory.....	25
Baptism.....	25
Woman Preacher.....	10

Total \$1.90

Will send the entire lot for only \$1.35 postpaid. PENTECOSTAL PUB. CO.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

DON'T FORGET IT! By this Line you secure **MAXIMUM** of speed, safety, comfort satisfaction, **... AT THE ...** **MINIMUM** of expense, anxiety, bother fatigue.

EXCURSION TICKETS

On Sale at Reduced Rates from All points on this Line and Connections to Nashville and Return during the Continuance of the Tennessee Centennial and International Exposition. Between Nashville and Chattanooga, Atlanta, Augusta, Macon, Jacksonville, Knoxville, Asheville, Washington, Baltimore, Philadelphia, New York, Portsmouth, Norfolk, Jackson, Memphis, Little Rock, Texarkana, Sherman, Waco, Dallas, and Fort Worth.

PULLMAN PALACE SLEEPING CARS

PALACE DAY COACHES ON ALL TRAINS! INFORMATION PERTAINING TO TICKETS, ROUTES, RATES, ETC., Will be cheerfully furnished upon application to Ticket Agent, or to A. J. Welch, Div. Pass. Agent, Memphis, Tenn. J. H. Latimer, Southeastern Passenger Agent, Atlanta, Georgia. D. J. Mullaney, Northeastern Pass. Agent, 50 W. 4th St., Cincinnati, Ohio. R. O. Cowardin, Western Passenger Agent, Room 405 Ky. Exch. Bldg., St. Louis, Mo. Briard F. Hill, Northern Passenger Agent, Room 238 Marquette Bldg., Chicago. J. L. Edmondson, Southern Passenger Agent, Chattanooga, Tenn.

W. L. DANLEY,

General Passenger and Ticket Agent,

NASHVILLE, TENN.

Dr. Poolkins, Dr. Gall and Mr. Youngduck are known and talked about far and near. Send for THE TWO LAWYERS.

"ROYAL" Mantel Folding Beds

No Weights. No Danger.

"Victor" Extension Tables,

Carry their own leaves—a child can operate them unassisted.

Schnupp & Schmidt
M'fg Co.
Louisville, Ky.

T. C. White,

WHOLESALE

Fruits and Produce,

And Dealer in

Foreign Fruits, Nuts, &c.

NORFOLK, VA.

Also handle produce on commission. The above firm is perfectly reliable.—Herald.

Illinois Central R. R.

has Through Passenger Trains and Fast Efficient Double Daily Service from Cincinnati and Louisville to

MEMPHIS AND NEW ORLEANS

In connection with the B. & O. S. W. to Louisville, reaching direct or making close connections for principal points

SOUTH & WEST

on its own and connecting lines, including Vicksburg and Jackson, Miss., Baton Rouge and Natchez, La., Little Rock and Hot Springs, Ark., Waco, Fort Worth, Dallas, Houston and San Antonio, Texas, and points on the Pacific Coast. It also has through passenger trains and fast efficient double daily service from New Orleans, Jackson, Memphis and points South and West on its own and connecting lines to

CINCINNATI, LOUISVILLE, CHICAGO & ST. LOUIS

making direct connections with through trains for all points

NORTH & EAST

including St. Louis, Chicago, Buffalo, Pittsburgh, Cleveland, Boston, New York, Philadelphia, Baltimore and Richmond.

SOLID VESTIBULED TRAINS.

THROUGH PULLMAN BUFFET SLEEPING CARS.

THROUGH FREE RECLINING CHAIR CARS.

Particulars of your local railroad Ticket Agent, S. G. HATCH, Div. Pass. Agent, Cincinnati, O. JNO. A. SCOTT, Div. Pass. Agent, Memphis.

A. H. HANSON, G.P.A., W. A. KELLOND, G.P.A. Chicago. Louisville.

NOTES AND PERSONALS.

BRO. E. A. FURGERSON, of Mt. Vernon, Ill., offers his services for evangelistic work.

REV. J. W. BURTON, Ramsey Station, Ala., a local elder in the M. E. Church, South, closes a note with the words, "Let's have the convention."

THE Bates, Texas, Camp-meeting will be held from September 15th to 25th, and a gracious work is expected among the people. Let all who can, attend.

SOME friend sends us \$1.25 from Pittsburgh, but we do not know whether it is Pittsburgh, Ky., or Pennsylvania, or somewhere else, as no State is given. What is more puzzling to us the writer for got to sign his or her name. We will be glad to set forward the subscription and send the books (Life of Hester Ann Rogers and Tears and Triumphs) if our friend will give us full address.

WE regret to learn that the "Illustrated Christian World," published by Rev. Ross Taylor, son of Bishop William Taylor, has been discontinued. It was established for "the promulgation and defence of the principle of self-supporting industrial missions," and has done much for this great work to which Bishop Taylor so unreservedly consecrated his life. The paper was not a success financially, and its subscription list has been turned over to the "Christian Herald," which will be sent to the subscribers until their time expires. The "Illustrated Christian World," was a splendid paper and we are sorry to see it disappear from our list of exchanges.

WILMORE, KY.—Our printer had us say in our last letter that our next point was Tobacco, Ohio. Some brother made a remark to the effect that Bromley was in Ohio over his head in tobacco.

THE Lord save us from such a fatal writer has no use for the filthy weed, and the accusation is beyond his keeping still. So much for that. Our meeting at Tobacco was a tending with many difficulties. Holiness had been preached there before, but those who preached it wandered somewhat beyond the limit, and, 'twas said, "If that is holiness we don't want it."

BRETHREN, let's keep in the straight path. Avoid extremes. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." We preached holiness in its simplicity and purity and the walls of prejudice fell away. Two brightly sanctified and one converted. Bro. Bell and I separated. By request I returned to Cincinnati and preached two days—several saved and sanctified. Have just returned to Asbury College. God bless the HERALD and the readers thereof. Yours for souls,

H. W. BROMLEY.

EAST BEND, KY.—The meeting at this place resulted in ten additions to the church, but this was not all. All of the Christians were revived and souls were drawn nearer to God. The preaching was of a high order, and in demonstration of the Spirit and of power.

MRS. KATIE RIGGS.

Church Dedication.

THE Pleasant Run Church, Louisville Conference, will be dedicated Sunday, September 18th, and the fourth quarterly meeting for the Springfield circuit will be held at Pleasant Run, Saturday and Sunday, September 10th and 11th, instead of September 17th and 18th, as announced in last week's paper. Dinner served at the Church, Saturday, September 10th, and on day of dedication, September 18th. Rev. C. R. Crowe, P. E., will conduct these services. B. F. ATKINSON, P. C.

CARS WITH PRIVATE ROOMS.

For Chicago Passengers via Pennsylvania Lines.

Compartment Sleeping Cars in which passengers enjoy the privacy of home apartments are new features on the Pennsylvania Short Lines between Louisville and Chicago.

The cars leave Louisville every day at 8:15 p. m. and arrive Chicago 7:15 a. m. These cars are luxuriously finished in different colors, several shades of blue and green predominating. Wilton carpets and rich draperies correspond with the finish. In addition to the compartments which are in reality private rooms, each car has open sections and a commodious lounging and smoking apartment for gentlemen.

They have compartments or private rooms and open sections, a smoking and lounging apartment, in addition to lavatories with hot and cold water. The compartments are finished in different woods, decorated with embroidered silk panels, and upholstered in plush of special pattern. The open sections are finished in vermillion wood, decorated with latest designs of marquetry work of Persian pattern. The upholstery is embossed royal blue plush and the ceiling is in blue and gold to harmonize with the furnishings. For further information apply to C. H. HAGERTY, D. P. Agt., Louisville, Ky.

To Delinquent Conference Members, Ky. Wesleyan Academy, Campton, Ky.

SEVENTY-nine dollars is yet due on the \$1,000 pledged at Conference of 1895; also 1896, at Somerset. This amount has been carried by Messrs. Vaughn and Conleton, of Campton, to whom the money is long due. Brethren, your names are before us; will you kindly settle, at coming Conference? Please do so.

BOARD OF EDUCATION KY. CONF.

WEST POINT, KY.—Our meeting at Peniel closed with eighteen conversions, eight sanctifications. We give the Lord all the praise. Had some opposition in communism. I believe it is of the devil. I am assisting Bro. Hines at West Point, Ky.

Your brother, W. C. MOORMAN.

EN ROUTE, TENN.—Notwithstanding very rainy weather we had a good camp-meeting at Indian Springs. Ga. More campers and more results in conversions and sanctifications and better collections than ever before. This is a growing camp. Hope Dr. Carradine will be the leading worker next year. I have been delighted for the two years I have been there. And especially have deemed it a privilege to be associated in the work with one of the sweetest song evangelists in the land—Charlie Tillman, of Atlanta, Ga.

Sept. 2, 1893. E. F. WALKER.

LOUISVILLE CONFERENCE.—The class of fourth year will meet the committee at Chestnut Street Church, Monday, September 19th, at 2 p. m. Will commence with Watson.

C. R. CROWE, Chairman Committee.

Wanted.—A lady wants a position as teacher or companion. References exchanged. Box 68, Christiansburg, Virginia.

Evangelists' Slates.

REV. SETH C. REES, Home a dress, Providence, R. I.
August 23-28, National Park Camp, New Jersey.
August 29—, Ocean Grove Camp, New Jersey.
September 3-13, Cincinnati, Ohio.
September 14-16, Lynn, Ind.
September 17-27, Beulah Heights Camp, Ky.
September 28-October 5, M. E. Conference, Manington, W. Va.

BOOKS! BOOKS! TWO GREAT BOOKS FOR THE PEOPLE.

Scenes from the Life of Christ, PRICE \$2.00, PREPAID.

Containing sixty-four superb half-tone engravings on enamelled paper, full page, with appropriate text on opposite page. Representations from all the great Masters of Art.

Size of Book, 10 inches by 7½ inches; appropriately bound in vellum cloth. You will never regret the price paid for this book, as you will find it so helpful and interesting. It will be an ornament to your home.

Lives of Our Presidents, PRICE \$2.50, PREPAID.

"Lives of Our Presidents" is a beautiful silk cloth bound book, gold title, 6½ inches by 9½ inches, 384 pages, and contains half-tone photographs of all Presidents of the United States. Their biographies, also important events during their term of office is graphically written by that well known author, Virginia Townsend. This is one of the best books ever written of our nation's greatest men. Its chapters contain valuable information. Order today from

E. C. MAYES, Box 528, Louisville, Ky.

"TRUTHS AS I HAVE SEEN THEM,"

IS THE TITLE OF A

New Book by Rev. G. W. Wilson.

THE RESULT OF A MARVELOUS RESEARCH.

Splendid Testimonials.

REV. WM. McDONALD, SOMERVILLE, MASS.: "I have read 'Truths As I Have Seen Them' sufficiently to be able to express an intelligent opinion of its merits. To me it has been a rare intellectual treat. It is a book to be not only read, but studied. I have seldom read a book on the common topics of which it treats, so clear, so original, and convincing. It is a book which will live, while the subjects it discusses command the attention of thinking people."

A. HUNT, EVERETT, MASS.: "Truths As I Have Seen Them" is first-class."

DR. J. C. BRIGGS, SOMERVILLE, MASS.: "I want to express my thanks for the publishing of your book. I am glad God has raised up some one to express my inner thought if I could not express it myself."

REV. L. N. MOORE, "I am just reading Bro. Wilson's new book. It is solid and substantial throughout. The author's style is readable, and clear as crystal. He moves along high lines of thought, especially in chapters 1, 2, 8, 12, 19, where his discussions show him to be a deep thinker. The errors now current on divine healing, death to self, the relation of the senses and passions to holiness, etc., are exposed and brought to light. The author makes but little use of figures or flowing rhetoric, but reasons clear through his theme. The book ought to be read and studied by every thinking man and intelligent professor of holiness."

DANIEL STEELE, D. D., MILTON, MASS.: "This book, which I am happy to have the honor of introducing to the religious public, is a condensed presentation of sermons evidently written according to the advice given to the students of the Lane Theological Seminary by Dr. Lyman Abbott: 'Students, pump yourselves full of the subject, knock out the bung, and let Nature caper.' I predict that this book will be a blessing to every candid reader who is of the truth. The writer makes this prediction because he finds the hours spent with the proof-sheets to be a season of delightful communion with the Holy Spirit. Truths which are good electric conductors from heaven to me, will not fail to be the media of great grace to others."

REV. WM. M. ERSKINE, IOWA.: "I am reading your book, 'Truths As I Have Seen Them,' with interest and profit. It ought to have a wide reading."

BISHOP W. X. NINDE, LL. D., DETROIT, MICH.: "You are a profound reasoner, and must be read slowly and thoughtfully. The book is stimulating. I like your chapter on 'Faith Healing.' I deem it conclusive and unanswerable. Other chapters dealing with timely and practical questions are well worthy of repeated reading. I was much instructed and edified by the last chapter. May the Lord continue to bless your efforts by voice and pen to promote the cause of evangelical holiness."

Bound in Fine Cloth; sent Postpaid on receipt of \$1.00.

Pentecostal Pub. Co., Louisville.

AMERICAN PLAN.

\$2.50 PER DAY AND UPWARD

Where Shall We Stop in New York?

AT MILLER'S HOTEL.

89 W. 26th Street.

Clean, Comfortable, Quiet, Convenient, Central, Homelike, Convenient to Shopping Districts, etc.

SEND FOR CIRCULARS.

SPECIAL RATES TO CONVENTIONS, ETC.

CHARLES H. HAYNES, Proprietor.

and Whiskey Habits cured. Write B. M. WOOLLEY, M. D. Atlanta, Ga.

OPIMUM

ARMSTRONG & McKEE
Pittsburgh, Pa.
REYMER-BAUMAN
Pittsburgh, Pa.
DAVIS-CHAMBERS
Pittsburgh, Pa.
FARNSTOCK
Pittsburgh, Pa.
ANCHOR
Cincinnati, Ohio
ROCKSTEIN
Cincinnati, Ohio
ATLANTIC
New York, N.Y.
BRADLEY
New York, N.Y.
BROOKLYN
New York, N.Y.
JEWETT
New York, N.Y.
ULSTER
New York, N.Y.
UNION
New York, N.Y.
SOUTHERN
Chicago, Ill.
KNIPMAN
Chicago, Ill.
COLLIER
Chicago, Ill.
MISSOURI
St. Louis, Mo.
RED SEAL
St. Louis, Mo.
SOUTHERN
St. Louis, Mo.
JOHN T. LEWIS & BROS CO
Philadelphia, Pa.
MORLEY
Cleveland, Ohio
SALEM
Salem, Mass.
BORNELL
Buffalo, N.Y.
KENTUCKY
Louisville, Ky.

WE MANUFACTURE White Lead by the "old Dutch process," for the reason that it has stood the test of centuries; and notwithstanding the numerous attempts to make White Lead by some of the many quick or patent processes — although repeatedly tried — they have shown that the "old Dutch" is still the best, and is the "up-to-date" process for manufacturing White Lead.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co. (Inc.), 100 William St., New York.

Soul-Stirring Songs

By JOHN MCPHERSON.

Specially adapted to Revivals, Sunday-Schools, Singing Classes and Churches.

It has 150 pages and nothing has been admitted that has not received careful thought and attention. The very best writers of the day, both verse and song, have contributed to its pages. It has ten pages of Theory, that is progressive, precise and practical. It is substantially bound in boards, and sells at 30c per copy, bound in linen at 20c, and paper at 15c. Close rates to evangelists, singing teachers and dealers. Not a dull song in this book. Try a sample.

Pentecostal Pub. Co., Louisville, Ky.

YOU CAN TAKE
THE Missouri Pacific Railway
AND GO DIRECT TO THE GROUNDS OF THE
OMAHA EXPOSITION
Only Line that does it.

Double Daily Service. SEE Agent for particulars.
Elegant Equipment. Reduced Rates.

C. G. WARNER, Vice-President, W. B. DODDRIDGE, General Manager, H. C. TOWNSEND, Gen'l Pass'r and Ticket Agent, ST. LOUIS, MO.

R. T. G. Matthews, Traveling Agt, 304 W. Main St., LOUISVILLE, KY.

EVANGELISTS' DIRECTORY.

PERMANENT ADDRESS

Archibald Adams, Ryan, I T
W G Airhart, Valdosta, Tex
R L Averill, Hillsboro, Tex
Daniel Awrey, Dublin, Texas
G H Ayers, Clyde, Tex
A C Bane, Pacific Grove, Cal
J. D. Baugh, El Dorado, Ill
Sam Q Bass, Corinth, Miss
A J Bell, San Jose, Cal
J W Blosser, 287 Whitehall street, Atlanta, Ga
C L Bruner, Franklin, Tenn
Geo R Buck, 1210 N E St, Bloomington, Ill
B Y Burks, Alex, Ky
A E Butterfield, Maud, O T
B Carradine, 3402 Washington Ave, St Louis, Mo
M A Cassidy, Dennison, Tex
C C Cecil, Newbern, Va
Wm S Clarke, (singer) Nickerson, Kan
G H Clark, Keen, N H
Burtis J Clark, Kingston Springs, Tenn
H B Cockrill, 317 W Walnut Louisville, Ky
J H Collins, Bardwell, Ky
Miss Bettie Copeland, Alvarado Tex
J B Cordell, Colbert, I T
B Crighton College Mount Wm
J B Cuipepper, Fort Worth, Tex
W T Currie, Blairtown, La
Wm Davidson, Pleasant Plain, Ohio
H H Dashill, 1008 N Fulton Ave, Baltimore, Md.

E C DeJernette, Greenville, Tex
Chas Wesley DePue, Knoxville, Tenn
W A Dodge, East Point, Ga
E S Dunham, Delaware, Ohio
C H Ellis, 1828 Terpsichore St, New Orleans, La
L P Elliott, Cold Water, Miss
W H Evans, Jackson, Tenn
W C Frell and Wife, Eldorado, Ill
John A Gardner, Evans, Texas
Vivan Gates, Binghamton, N Y
T W Glass, Fairdealing, Mo
J S Glascock, Mt Lookout, Cincinnati, Ohio
G W Glover, McKenzie, Tenn
W. B. Godbey, Perryville, Ky
A. C. and Mrs Mary McGee Hall, Columbus, Miss.
W J Harney, Wilmore, Ky.
Hart and Magaon, Weistons, Mo.
J T Hatfield, Cleveland Ind
B Helm, Stanford, Ky.
Curwen Henley, Nashville Ill
R. H. Higgins, Hampton, Ky.
C L Hickey, Bellevue, Tex
Richard K Higgins, Norman, O T
J S Hill, Greenville, Tex
J P Hooker, Merriam, Tex
W W Hopper, Meridian, Miss.
W W Hucklebee, Harrisville, Ala
E T Ireland, Pachua, Miss
E Ireland and wife, 1063 Lafayette ave, Brooklyn N Y
John W Jasper Oak Tex
Andrew Johnson, Stanford, Ky.
J. C. Johnson, Wilmore, Ky.
L T Johnson, Douglass, Mass.
Edward Kelley, Wilmington, N. C.

H. W. Kemper, 419 W. Main St Louisville, Ky.
B H Kenney, (Singer), Hull, Ill
E. L. Latham, Norman, Ill
D. W. Leath, Yum Yum, Tenn
O. L. Leonard, 1805 Magnolia St. New Orleans, La
Thos. H. Leitch, Charleston S C
J. B. Lister, Greensburg, Ky
J. W. Little, 866 E Main st., Louisville, Kentucky.
W B Mackay, Lithonia, Ga
W C Mann, Colmesneil, Tex.
L. Martin, 531 second street, Louisville, Kentucky
W. N. Matheny, Fulton, Ky.
W. Ryland Martin, Roanoke, Va
W. S. Maxwell, Somerset, Ky.
Jas. McCaskill, Athens, Tenn.
M B McKinney, Richland, Tex
E. S. McMillen, Ellisville, Miss.
M. Lillburn Merrill, Denver, Col.
W. C. Moorman, Big Spring, Ky.
H C Morrison, 317 W Walnut, Louisville, Ky.
J A Murphree, 315 Cleveland street Waco, Texas
E. M. Murrill, Fort Worth, Tex.
Will O. Newman, Wilmore, Ky.
J. T. Newsom, Milledgeville, Ky.
A A Niles, Cairo, Ky.
John Norberry 841 Halsey st Brooklyn N Y
John Paul, Proveca, La.
J. A. L. Perkins, New Market, Tenn
L. L. Pickett, Wilmore, Ky.
B J Pierce, Shenandoah, Iowa
J A Perry Camilla Ga
A. L. Prewett, Jr., Nashville, Tenn.
L. T. Price, Caseyville, Ky.
U E Ramsey, Caseyville, Ky
D C Rawls, Y M C A New Orleans
Seth C. Rees, Providence, R. I.
M C Reynolds, Coal Run, Ky
Bud Robinson, Georgetown, Tex.
Luther R. Robinson, Somerset, Ky.
A W Rodgers, Norman, O T
E. A. Ross, Roseburg, Ore.
Chas. E. Royster, Corydon, Ky.
Katie L. Keith, Dykes P O, Pulaski county, Ky.
O. W. Ruth, Indianapolis, Ind.
Mrs E J Rutherford, Ennis Tex
Wm H Saunders, Cedar, Iowa
J M Schenck, Danville, Va.
H. G. Scudday, Tyler, Tex.
W O Self, Graceville, Fla
Mrs. Amanda Smith, 2940 South Park Ave., Chicago, Ill.
J. J. Smith, Slaughterville Ky.
J J Smiley, Terry, Miss
Miss Mary Storey, Cincinnati, Ohio.
D. B. Strouse, Salem, Va.
C. B. Strouse, Salem, Va.
C. W. Stuart, Basham, Virginia.
B. S. Taylor, Des Moines, Iowa
J. M. Taylor, Elgin, Tenn.
Wm. B. Thomas, Towns, Ga.
C. B. Thurmond, Vernon, Tenn.
E A Vail, 725 Camp St, New Orleans
E F Walker, Greencastle, Ind
Will M. Waller, Atlanta, Ga.
U. Warrington, Box 379, Harvey, Ill
R. W. Webb, Norfolk, Va.
Z. W. Wheeler and Wife, 420 W. Walnut St., Des Moines, Iowa.
W K Wadden, Lu-burk, Pa.
J. N. Whitehead, Ripley, Miss.
Rev. Ralph Wilcox, Tipton, Iowa.
J P D Wilkerson, Kinsey Ala
J. M. Wilson, Lawrenceburg, Ky.
S. H. Williams, Newbern, Tenn
M. L. Yeakley, Winchester, Va.

A Request for Prayer.

To the much beloved PENTECOSTAL HERALD and all of its dear readers: I earnestly request every one whose eyes fall upon these few lines to offer one effectual, fervent prayer to God for me that He would give me that great blessing of sanctification, or the second blessing, "properly so called." While enduring a great fight of afflictions, misfortunes and disappointments I feel the need of a full and complete salvation and ask you who are dwelling in the sunlight of God's love to move the King of Kings to set my soul free, so that my life may be such as becometh the gospel of the Son of God. I am a humble layman of the M. E. Church, South, at New Hope Church in Bell County, Texas. Have for a long time been an advocate of the doctrine of entire sanctification and feel that nothing short of that will please God, in my case. I am not only much pleased with, but greatly benedicted by the beautiful, plain Christ-like statement of Brother V. D. David on the cleansing power of Jesus Christ our Lord, and thank God he sent Brother David from India to help spread Scriptural Holiness over these lands. I want the prayers of that godly man that God will drive every

thing out of my heart that is contrary to His will. Yours for holiness to the Lord,
T J Wood

EVANSVILLE, IND.—Dear Editor: I came here for a ten days' meeting at the request of the Union Gospel Mission people. We are having good success. Crowds are enlarging, interest deepening, the Holy Ghost falling on the people and some are either saved or sanctified at nearly every service. This Mission, like all others, has a history that space forbids to narrate. Suffice it to say, through the consecrated efforts of a few, especially of Bro. Geo. W. Hardy and wife, Bro. Bruce Cody and wife, Mrs. Mary D. Dawson, also Bro. Grossheart and wife and a few others of this city, it has a standing before the public that not only tells in this world, but will tell in eternity. The workers are filled with the Holy Ghost and their untiring efforts and consecrated zeal present a sight to one that is inspiring indeed. Hallelujah to God for people that are on the advance and are aggressive!

My last meeting was held near Spring Garden, Ill. We have a goodly number saved and sanctified. Closed with fifteen at the altar. One night the power of God descended, and six were laid under the power. One woman lay until 2 o'clock in the morning and came through shouting. Hallelujah!

I will not take regular work this year. Will be in evangelistic work and any one desiring my services will write me at Mt Vernon, Ills., box 615. E. A. FERGUSON.
August 29, 1898.



To the Farmer,

is offered good land at low prices, and on easy terms; good markets for all he raises, and never-failing crops.

To the Laborer:

a country where work is easy to get and where good wages are paid.

To the Merchant:

good openings, where honest, legitimate business can be carried on with profit.

To the Manufacturer:

an unlimited supply of raw materials, and good shipping facilities to all the large markets. Liberal inducements are offered by the citizens of the various localities.

The Cotton Belt passes directly through the best portions of these States, and is the best route for the intending settler, as it is the only line running comfortable chair cars and Pullman sleepers through from Memphis, to Arkansas and Texas without change. If you are thinking of moving, write for free copies of our handsomely illustrated pamphlets—"Texas," "Homes in the Southwest," "Truth about Arkansas," "Glimpses of Southwest Missouri," "Arkansas and Northwest Louisiana," and "Lands for Sale Along the Cotton Belt." They will help you to find a good location.

W. A. McQUINN, R. W. LAUBACH, Gen'l Pass'r and Ticket Agt., LOUISVILLE, KY. ST. LOUIS, MO.

BUCKEY BELL FOUNDRY
R. W. YANDELL CO., Cincinnati, O., U.S.A.
Only High Class, Best Grade Copper and Tin
Full, Sweet, Tone
Cheapest for Price
Fully Guaranteed
and Chimes. No Common Grades. The Best Only.

This is the Time to Get a Fine Bible Very Cheap.

BIBLES at Less Than HALF PRICE!

A Harvest for Agents.

GREAT PREMIUM OFFER

Genuine Bagster Teachers' Bibles



with handsome flexible leather binding, large clear type, white paper, contain the Old and New Testaments according to the Authorized Version, together with new and revised Helps to Bible Study, a new Concordance and an Indexed Bible Atlas with seventeen full-page illustrations and twelve new maps.

TESTIMONIALS.

"The book is a marvel of lithographical perfection and the new feature of Bible Helps is itself worth several times the price of the book."
—Bishop J. H. Vincent.

"I regard this edition, all things considered, as the most helpful yet issued. Since I study the interests of the people, I shall take pleasure in recommending this bible to them."
—Rev. R. G. Pearson, of Philadelphia.

"It is just what a teacher wants; I do not see how it could be better."
—Rev. C. H. Spurgeon.

"Will probably prove the most popular of all the teachers' bibles on the market. Almost every teacher and student will choose the Bagster."
—Michigan Christian Advocate, January, 1889.

"It is a marvel of completeness. Nothing seems to be wanting."
—Prof. Sayce.

The Bagster Bibles are Used and Endorsed the World Over by Teachers and Bible Students.

THE ONLY ABSOLUTE FLEXIBLE BOUND BIBLE.

A REVOLUTION IN THE ART OF BINDING.

- (1) The Book will Lie Open Perfectly Flat
- (2) Can be Folded Back to Back.
- (3) Can be Rolled Up Without Injury to the Back or Sewing.



Bagsters are the Originators of the Divinity Circuit or Yapp Binding commonly known as Oxford Binding, which was first produced by the house of Bagster in 1855.

Style A and B, Minion Type. Teachers' Bible.

Vision of the holy waters.

EZEKIEL, 48.

Borders of the land.

the bank of the river were very many trees on the one side and on the other.
8 Then said he unto me, These waters issue out toward the east country, and go down into the ydesert, and go into the sea: which being brought forth into the sea, the waters shall be healed.
9 And it shall come to pass, that every

D. C. 674.

8 fig.

verse 12.

chap. 47, 15.

80.

Is. 35, 1, 7.

For plains.

CHAPTER 48.

Now these are the names of the tribes, From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-ezan, the border of Damascus northward, to the coast of Hamath, for these are his sides east and west, 4 portion for Dan.

Style C and D, Bagster Brevier 8vo. Self-Pronouncing Teachers' Bibles.

Jacob goes down to Egypt.

GENESIS, 46.

The names of his children.

to the commandment of Pharaoh, and gave them provision for the way.
22 To all of them he gave each man changes of raiment; but to Ben-jamin he gave three hundred pieces of silver, and five changes of raiment.

a mouth.

b carrying.

Ps. 133, 1.

Mat. 12, 25.

Jos. 13, 34.

Jacob and his sons: Reuben, Jacob's firstborn.

9 And the sons of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 And the sons of Sim'eon: 4 Je-m'e-el, and Ja-min, and O'had, and 4 Ja'chin, and

Style E and F, Bagster Long Primer 8vo. Self-Pronouncing Teachers' Bibles.

Numbering of the people

NUMBERS, 26.

in the plains of Mo

16 And the LORD spake unto Mo'ses, saying,
17 Vex the Mid-i-an-ites, and smite them.

1 ch. 31, 2.

2 Co. 7, 11.

hundred and fifty men; and 4 t became a sign.

11 Notwithstanding, the child of Ko'rah died not.

They can be had for a short time, at the following remarkably low prices:

Style A sells regularly at.....	\$2.50
Our special price with the HERALD one year, new or renewal.....	1.85
Bible alone.....	1.15
Add 18 cents for postage.	
Style C is an extra fine Bible, listed at.....	\$4.00
Our special price with HERALD, new or renewal.....	2.60
Bible alone.....	1.80
Add 22 cents for postage. Leather lining 25 cents additional.	
Style E is the "Bagster Long Primer," now so popular, and in many respects equal to Bibles sold for twice the amount, price.....	\$5.00
Our special price with the HERALD, new or renewal.....	2.90
Bible alone.....	2.20
Add 26 cents for postage. Leather lining 30c additional.	

In this sale we will furnish any of the above books with Index, at only 50 cents additional.

Name in gold lettering, 25 cents extra. Order to-day.

Pentecostal Publishing Company,

LOUISVILLE, KY.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

STUDENTS SUMMER SCHOOL

OSCAR H. WINGFIELD.

Through the kindness of the students, faculty and friends of the college, it was my privilege this year to represent Kentucky Wesleyan at the Southern Students' Summer School. On Thursday, June 16, I left Winchester on the night train for Asheville, North Carolina, arriving shortly after one o'clock, Friday afternoon. The street cars took us to the foot of Bingham Heights, and after a climb of ten minutes we stood on the campus of the famous Bingham School. It is three miles from Asheville on the top of a high point overlooking the French Broad river. The mountain air, pure water, wholesome and abundant food, and the practical equipment of the school plant make it an ideal place for the annual meeting of the Southern Students.

One hundred and eight men were present, from fifty-seven training schools, colleges, and universities of our Southland. Eight denominations were represented and the most fraternal spirit prevailed throughout.

This School, which is presided over by Rev. R. J. McBryde, D.D., is held under the direction of the College Department of the International Committee of Young Men's Christian Associations. The object of the school is to deepen the spiritual lives of the men, and to fit them for leadership in the Christian work of their own schools.

The experience of past years in the colleges of our country has proved conclusively that the most substantial results in reaching young college men for Christ has been through the Young Men's Christian Association; and so the methods of that organization were thoughtfully presented.

A regular programme of work was followed, which was valuable in itself. The young men were urged to spend the hour before breakfast in keeping the Morning Watch (prayer and Bible study.) After breakfast an hour was given to discussing the duties of the College Association President, or to the study of Missions, conducted by Mr. S. F. Brockman. The next hour was taken up in studying the life of Christ, under Mr. Sharman, of Chicago. The specific work of the College Association was next discussed, followed by platform addresses at 11 o'clock. Among the speakers were Bishop Hendrix, Rev. J. I. Vance, Rev. John R. Sampey, and Mr. Robert Speer.

At fifteen minutes after seven each evening the Life Work Conference was held. In the little grove overlooking the French Broad, with Asheville and the encircling mountains in view, we gathered to hear the needs of the world presented, and to "pray the Lord of the harvest that He would send forth laborers into his harvest." These were sessions of heart-searching when men were seeking to know what God would have them do. The claims of the ministry, Young Men's Christian Association work, and missions were presented, and in many a heart came resolves to give a life of service to help the world. A number expressed themselves as willing and anxious to go into these lines of work.

Plans for the coming year's work were discussed and formulated, and may be summed up thus: devotional Bible study, study of Missions, and the unconverted students for Christ.

Although Kentucky Wesleyan has a course of Bible Study in the curriculum, it is earnestly desired to introduce in our Association a course of devotional study, preferably "Sharman's Outline Studies in the

Only a Few More Bibles to Go at These Prices.

Life of Christ." An effort will be made to present the cause of missions and to place a missionary library in the school.

But above all else, the desire of the Christian men of our college is to win the unconverted students to accept Jesus Christ as a personal Savior. To this end we shall work and pray. May the Lord grant an abundant harvest this year from the good seed sown by teachers and Christian students.

PENDLETON, KY.

SHILOH, TENN.—To the many readers of the HERALD, we are glad to say, the Lord is still with us. We were with Rev. E. D. Ward at McMullen's Chapel, Robert's, Ky. Did part of the preaching and led the singing in a three weeks' meeting, which resulted in twenty-six conversions, and one sanctification. Then I helped Rev. Thomas Fallen; preached three times in a three weeks' meeting and led the singing, while Miss Mary Smith played the cornet and Miss Edna Hagler the organ. The result, five conversions.

I then took the cars for Cumberland, Tenn. Went out to Shiloh, Tennessee, where I had to do my own singing and all of the preaching, but God certainly was with us.

The two-weeks' meeting which we closed Sunday resulted in twenty-one conversions and thirty-four professions of entire sanctification, fifty-five in all. To God be all the praise!

B. L. PATTERSON.

United Christian Gathering.

A Call to the Followers of Jesus Christ and to the Press of Our Country.

There will be a National Union Christian Gathering at Omaha, Nebraska, to be held at Omaha Camp-meeting Association Grounds, 25th, and Manderson Streets, October 2nd to October 9th, 1898.

The object of this united gathering of Christians in these times of War, distress, infidelity and confusion, is to exchange ideas and to consider ways and means that will advance the Kingdom of Jesus Christ on earth, better the condition of the human race and overthrow the power of Satan in our State and Nation.

To this end we invite all good citizens and all the followers of Jesus Christ, and Christian organizations regardless of creed, sex, nationality, or previous politics, to meet with us as individuals, or send delegates to meet with us in Union Mass Convention, for the purpose of considering or perfecting a plan that will ripen and result in a union of all Christians, at least one day in the year, at the ballot. Not a union of Church and State, but a union in His Name that will bind the power of Satan on earth, and hasten the day when Christ shall become our Standard of right and Ruler among nations, then, "Swords will be beat into plowshares, and spears into pruning hooks."

As our object and motive are pure and only for the glory of Christ and the benefit of humanity, we invite the prayers of all Christians throughout our entire nation, and ask the press of our country and all Christians to spread this call, and publish it all along the line. Copy and repeat this call. For further information address Wm R. Benkert, Davenport, Iowa, chairman of committee, or Rev. B. S. Taylor, evangelist, Omaha, Nebraska.

CANCERS CURED.

The Absorption Process a conceded success! Scarcely a failure in sixteen years. No Knife. No Gastric. No Blood. No Pain. Write

Dr. Hess, of Grand Rapids, Mich., for particulars and references. For cancer of the breast, if not broken out, treatment can be sent.

FLORESVILLE, TEX.—Holiness meeting at Sunnyside, Willson county, Tex., beginning Oct. 1 and continuing until the 8th or longer. Bro. J. S. Keen, proprietor of Bible Mission school, located at Highway, Ky., has promised (D V) to be with us at that time and hold the meeting. We want to ask the prayers of the lovers of Bible holiness for God's blessing on our people on this occasion. Also we invite all who will to come and attend. If you will write me at this place in good time, I will promise you conveyance out from the depot at Floresville to Sunnyside, and a home in the community during the meeting. We promise you also a hearty welcome, if you will come in the name of Jesus.

J. F. SPRUCE.

SALEM, Scott County Ky. on the New Columbus circuit was the scene of a good meeting. The pastor Rev. G. W. Boswell called me to his assistance. God was present in every service, either in convicting, converting, or sanctified grace.

Three infants baptized, fourteen added to the Church several either converted or reclaimed, some sanctified, the church stirred and encouraged, the pastor on the altar looking for and expecting the fire.

The friends by their kindness endeared themselves to me very much.

C. E. BOSWELL.

FINLEY, MISS.—Please say in your paper that South Mississippi Holiness Camp-meeting will commence September 30th, and last ten days. Grounds near McHenry, Miss. Everybody invited. Truly,

E. MILES.

THE TWO LAWYERS will sell. Send for copy and terms to agents. Price 50 cents.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & Co., Props., Toledo, O. Sold by druggists price 75c. Hall's Family Pills are the best.

All Points South VIA SOUTHERN RAILWAY

Fastest Time, Best Trains, Most Superior Service

5584 Miles in Eight Great States: Kentucky, Tennessee, Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi.

3-Daily Trains Each Way—3 BETWEEN Louisville and Lexington

THE LINE TO ASHEVILLE, "The Land of the Sky"

Low Rate Home Seekers' and Settlers Tickets on sale 1st and 3d Tuesdays each month.

For rate and information call or address A. Whedon, P. & T. A. W. H. Taylor, A. G. P. A. No. 216 Fourth Ave., Louisville, Ky.

A GREAT HEALTH DRINK.



Great inducements to agents on salary or commission.

Old and Young Wanted

TO SELL THE

Cheapest and best substitute for coffee in the world.

Send 5 cts., stamps or coin, for sample package and full information. Prepared by S. B. SHAW, 74 & 76 W. Lake St., Chicago, Ill.



\$18 ONLY \$18

FOR A

New High Arm Singer Sewing Machine,

With 5 Drawers and Cover,

All Attachments,

Warranted Ten Years.

Freight prepaid by us. Cash with order. If machine is not satisfactory in 30 days, we will refund your money.

WHAYNE MAN'G. CO., 560 FOURTH AV. LOUISVILLE, KY.

SEND FOR CIRCULAR.

Millersburg Female College.

With a successful career of almost fifty years, this college offers superior inducements to parents desiring a first class school and cultured home for the training of their daughters. The faculty is full and competent; the buildings well and newly furnished; the climate and place healthful, and the people of the community hospitable and refined. For external beauty and internal neatness and comfort the buildings have never been equal to what they are now. The Course of Study has been rewritten and extended, the faculty enlarged and strengthened, making it the equal of any faculty ever connected with the college. Next session begins September 7, 1898. For catalogue or other information, write to

REV. C. C. FISHER, President, - - Millersburg, Ky.

LOGAN COLLEGE.

One of the oldest schools for girls in the Southwest. Buildings well equipped; curriculum broad; heads of departments selected from the great colleges and universities of our country. Graduates secure remunerative positions.

A. G. MURPHEY, Pres., Russellville, Ky.

Randolph-Macon Academy For Boys

Front Royal, Va. (Valley of Va.) Conducted by Randolph-Macon College. Best equipped in the South. Ranks with best in U. S. Modern conveniences and appliances; gymnasium etc. \$230. Address Wm. W. Smith, A. M., LL. D., Principal.

Randolph-Macon Woman's College.

Lynchburg, Va. Classed by U. S. Commissioner of Education in "Division A" as one of the fourteen first-grade colleges for women in the U. S. All modern appliances. Endowment reduces cost of course to \$250. Address Wm. W. Smith, A. M., LL. D., president.

A Thrilling Story.

You can't afford to miss this chance; if you haven't read

TEN NIGHTS IN A BAR-ROOM.

Sells for 25 cents everywhere.

Send us 10c in stamps at once and get the Book, prepaid.

Pentecostal Publishing Co.

The Two Lawyers: A story for the times. By Rev. H. C. Morrison. Price 50 cents; now ready for delivery.

THE NEW LAW.

The new law, as they call it—that is to say, the law that authorizes any pastor to forbid religious services by any Methodist preacher or layman conducted near his church or in the bounds of his pastoral charge—has increased, instead of allaying, agitation. It is inoperative except in one respect, that of giving a new impulse to the so-called holiness movement. The rule was mainly leveled against the second blessing people. The gauntlet has been thrown down, and they have taken it up. They go before the people with their grievance, and they find large sympathy among the masses. If it had been the wish of the General Conference to infuse new life into this movement, it adopted a wise policy in the enactment of this rule. Nothing does so much to give power and respectability to a religious movement as to persecute it. The only true way to stop a heresy is to argue it down. Convictions cannot be squelched by the strong arm of law. Protestantism was persecuted into power, and Methodism was persecuted into respectability. Tirades and fusillades against the Wesleyan doctrine of entire sanctification only gave it the sympathy of the people, and made it the battle-cry of a hundred years of Methodist militancy.

Attempt to crush the recent movement by writs of injunction, charges, specifications, investigations, and heated Church trials, and you will develop it into a movement of respectable proportions. Already there are calls for a convention of the holiness people of the Methodist Church, South; also a convention of the holiness people of all denominations. Men who have any brain know what this means. We are upon the eve of a secession. Such a secession would probably amount to little to the seceders in the long run, but it would be a present loss to our Church and a present augmentation of rival Churches. We advise our holiness people to go slow along that line. We also advise those in authority in our Church to let the new law, which is optional, fall into *innocuous desuetude*. We advise compromise and conciliation. We can't well afford to lose our holiness people. They have their faults; some of them are egotistic and bigoted; here and there is an outcropping of genuine fanaticism; but the body of the holiness people are sincere, and they certainly constitute the most aggressive element of the Church in spiritual matters. They are the most successful revivalists and soul-savers among us, though by no means monopolizing spiritual power and efficiency. They are greatly assisting in the attempt to conserve the Methodist fires, which seem to be dying out on our altars. We need all our people, except hypocrites, hopeless backsliders and men and women of immoral lives. We could well afford to swap a thousand drunkards for one holiness man. We need our holiness people with all their faults; we need our evangelists and their numerous followers; and we, for one, shall not willingly turn them over to the M. E. Church, which is only too ready to conquer the South ecclesiastical as her political representatives conquered it politically.

You may say that the holiness crank, so-called, is worth nothing to us. Admit the statement for the sake of argument, and the truth remains that his posterity would be worth much to us. The editor of the MIDLAND cannot be classed among second-blessing people, but

he does not feel called on to fight those who can be so classed. He is for toleration and for the broadest and widest civil and religious liberty consistent with order and good government. He is from Virginia, and likes the motto of that grand old commonwealth, "*Sec semper Tyrannis*," and he adopts the immortal sentiment of Patrick Henry, "Give me liberty, or give me death." But he wishes to encourage no lawlessness, no anarchy, no schism. He advises all men to obey the laws of their Church and of their country. Mutual concessions and sacrifices and a grain of Christian charity will greatly soften the influence of bad laws, and will promote harmony and brotherly love.—*Midland Methodist*

Married.

At the home of the bride's parents, in Knoxville, Tenn., Sept. 7th, at 6:40 a. m., Bro. James M. Taylor, Evangelist, of Elgin, Tenn., to Miss Netta Kaderly.

Bro. Taylor is well known to many of the readers of the PENTECOSTAL HERALD, as his labors in the evangelistic field has brought him in personal contact with many of them, while the reports of his meetings that have appeared in the columns of this paper, have brought him before the many readers of this valuable paper, for which he has worked so faithfully, and placed in many homes where it is now a welcome visitor each week.

His friends will be glad to learn that he has secured for a wife one of Knoxville's best known young ladies, where she has been for two years actively engaged in Christian work, and is looked upon by all who have been personally associated with her as a talented, cultured and Spirit-filled Christian worker and an accomplished musician.

May the blending of these two young consecrated lives result in the glory of God in the salvation of immortal souls, is the prayer of a

SUBSCRIBER.

New Haven, Ky.

I am now nearing the close of my third year on this circuit, and I can truly say that this has been the best year of the three. I have just closed a ten days' meeting at Beech Grove, which resulted in five conversions and five additions to the church, and the membership of the church greatly revived. Rev. J. B. Lister was my assistant. Brother Lister is a strong, forcible, preacher and a congenial co-worker. Our people were very much pleased with him. He made an impression that will last. We have been looking after the material interest of our work along with the spiritual. We have just recently completed repairs on Smocks' Chapel at a cost of \$435.00, which has made it comparatively a new church. Our people deserve much credit for the liberal manner in which they responded. Our fourth quarterly meeting has been held. Brother Crowe was in his place as usual and discharged his official duties in a kind and brotherly spirit. It can be truthfully said that Brother Crowe looks after the interests committed to him on his district. Dr. Savage said at our District Conference that "Crowe makes a good presiding elder," and the Dr. has been around some, as you know. Our financial report was very good. The presiding elder and pastor's claim was not paid in full, but will be before Conference, we think. In short, we feel that our charge is somewhat on an upward tendency, notwithstanding the fact that this work is located strictly in a Catholic community. We are serving a good people, some as true as can be found in Southern Methodism. When a preacher's name is read out

Tears and Triumphs No. 2.

By L. L. PICKETT,
and M. W. KNAPP.

Beyond a doubt

It is one of the best books
of song yet made. . . .

It is Pentecostal, loyal and evangelical.
It is fast forging to the front.
Printed in round or shape notes; state which you prefer.

It contains five songs that have sold very extensively in sheet form, some of them costing singly more than the price of this book of two hundred songs. Among the choice songs we name, "Abiding and Confiding," "Consecration," "Life's Railway to Heaven," and the great song,

"Rever Alone."

From hundreds of testimonials, note the following:

"It is the book for the people. They shout and cry as we sing."—C. B. JERNIGAN.
"It is a great book."—REV. H. C. MORRISON.
"Talk about singing books, Tears and Triumphs No. 2 beats anything of the kind I ever saw. Why it just ran away with my soul."—REV. J. R. BORRIS, Pastor M. F. Church, Noxen, Pa.
"Send five dozen more Tears and Triumphs No. 2. I received the four dozen yesterday and sold them out in a few minutes. Its soul-stirring songs take with all denominations."—REV. J. C. JOHNSON, Evangelist.

Board \$20.00 per 100; \$2.80 per Dozen; single 25 cents.

Muslin \$16.00 per 100; \$2.25 per Dozen; single 20 cents.

Printed in round and shape notes. Be sure to state which you desire.

Pentecostal Pub. Co.

for New Haven circuit, he can come to his work expecting to meet friends and loyal Methodists.

W. E. LYON.

CHARLESTOWN, MO.—DEAR HERALD: Glorious victory at Essex. Fifty-four converted and sanctified. Praise God! Good beginning at Russell Chapel three miles in the country; nine at the altar. We aim to begin at Bloomfield, Mo., September 9th. Dear reader, please pray very earnestly for Bloomfield; it is the county-seat of Stoddard county and a splendid place to plant holiness. Don't fail to pray.

U. E. RAMSEY.

WINGO, KY.—DEAR BRO. ARNOLD: Please permit me to tell the dear readers of the PENTECOSTAL HERALD of our good meeting at Uba Springs, conducted by Bro. Morrison. It was a meeting of great power, a feast to our souls. The Holy Spirit was present at every service, and rested upon our dear leader while he preached to us the unsearchable riches of Christ.

May the Lord continue to guide Bro. Morrison and enable him to point many sinners to the cross of Christ, and lead God's believing children to the precious fountain of cleansing.

Oh, how our souls feasted as we were listening to the precious truths; and by the help of the Holy Spirit we intend to profit by the lessons which we have learned.

May God bless you. Yours in His service, saved and cleansed from all sin,

ANTOINETTE RUBARDT.

CUBA, TENN.—This leaves us well soul and body and in a great revival at this place, with Bro. Hamill, the Methodist pastor. We find him a true yoke-fellow, and pulls well. The altar is being flooded at every service with seekers for sanctification and justification. Some have been converted or sanctified at every service since the first.

Pray for the people here, "Let us be of the same mind one toward another,"

L. P. ADAMS.

Class of third year will meet at Methodist church in Flemingsburg, Ky., at 8 o'clock Monday evening, September 12th.

J. E. WRIGHT, Chairman.

CANCER 30 years experience enabled me to scientifically treat and effectually cure Cancer and Tumors without the knife. 72-page book sent free. Address Dr. L. H. Gratiot, 1001 N. 1st St., St. Paul, Minn.

MORPHINE Opium, Cocaine, Cured at home. Remedy \$5. Cure Guaranteed. Endorsed by physicians, ministers and others. Book of particulars, testimonials, etc. Free. Tobaccos, the tobacco cure, \$1. For details, address Dr. H. H. H. H. H.

MOTHERS Your Children cured of Bed wetting. Sample free. Dr. F. S. MAY, Bloomington, Ill.

The Crucifixion
OF
Philip Strong.

"A fine piece of realistic writing."—Chicago Herald.

"The people wanted the Gospel, the old Gospel, without any reference to such things as the oppression of the poor, the rum traffic, gambling industries and the like. Philip's Gospel was too broad, too worldly for his people, and they could not endure it. The story is wonderfully well told and has a double edge."—Zion's Herald.

"It is an argument, a plea, a panorama and a story all in one. The story is one of intense vigor and pathos. It will secure a very wide reading and it should make a deep impression upon every reader and produce lasting fruit."—The Congregationalist.

"It is a wonderfully strong and effective contribution to the Christian literature of this age. Every minister ought to read it, and every body else." The story is "a dream that is not all a dream."

Paper Cover, 25c; Cloth, 75c; Postpaid. Your Money Back if Desired.

PICKETT PUBLISHING CO.,
LOUISVILLE, KY.

EPWORTH
ORGANS & PIANOS
For Home and Churches. No Agents. Shipped direct at factory prices. SEND FOR TRIAL—no money wanted until instrument arrives in good order and is found as represented. Catalogue Free. If you mention name and address of your pastor as reference. Williams Organ & Piano Co., Methodist Book Concern Bldg., 67 Washington St., Chicago.

MONON ROUTE
CHICAGO INDIANAPOLIS CINCINNATI
TO

CHICAGO

Best Trains
Best Track
Best Service

For Time Folders or any other information, address

E. H. BACON,
District Passenger Agent,
LOUISVILLE, KY.

WEDDING AND VISITING CARDS... INVITATIONS PRINTED OR ENGRAVED. WRITE FOR SAMPLES AND PRICES. BOOKS AND BIBLES. JOHN P. MORTON & CO., Booksellers & Publishers, LOUISVILLE, KY.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4.

REV. H. C. MORRISON, Editors.
REV. H. B. COCKRILL.

LOUISVILLE, KY., SEPTEMBER 14, 1898.

Volume 10, No. 36.
\$1.00 Per Year.

THE PENTECOSTAL HERALD.

317 West Walnut St., Louisville, Ky.
REV. W. E. ARNOLD, Office Editor and Business M'gr.

THE time has come to FORGET the Maine, but remember the blue mark.

THE Kentucky Conference M. E. Church, South, Bishop J. C. Granbery presiding, meets in Flemingsburg to-day.

THE Conferences are close at hand. We trust that both preachers and people will remember the HERALD in winding up the affairs of the year.

THE Louisville Conference will meet in this city next week. The brethren will receive a cordial welcome at our office, and we hope every friend will visit us while here.

EVERY member when received into the fellowship of the church, solemnly promised to "support the institutions of the church." Brother, sister, have you paid the preacher? Have you made an offering to God for missions, church extension, and for the Lord's poor? If not, remember your vow.

EVERY minister owes it to God and to souls to do his very best in bringing up the benevolent offerings of the churches under his charge. No danger of cutting down your own salary by pressing the Lord's work. Besides, no true man will fail to do his duty for fear it may possibly affect his own interests. He will leave this to the Lord and do the duty that is before him.

SOME of our friends are doubtless wondering what has become of their contributions concerning the new law. In justice to them we will state that we were simply overwhelmed with communications upon this subject, many of them the most conflicting and erroneous. It was not possible nor would it have been at all wise to publish much that has been received. Some good articles were only a repetition of what had already been published, some that were good in part were so spoiled by errors, that it would not have been wise to publish them, and a very few have not been of the proper spirit. We have them laid away and will use some of them as occasion presents.

THE "Christian Observer," of this city, seems determined to force upon us the necessity of turning it across our editorial knee. We dislike to enter into any controversy with a man who is so eager to find fault that he puts a bad construction upon everything that is said or done; neither do we care to take the spiteful vapors of the "Observer" out of the little corner in which they appear and make them public by reproducing them in the HERALD. If it should become necessary for us to wield the slipper, there will be more dry Presbyterian dust in the air than has been observed in Third street since a certain notable meeting of the Presbytery a few years ago.

WE HAD the pleasure of looking in on the Kentucky M. E. Conference just before the close of its session at Maysville. Bishop Ninde was in the chair. There are in Kentucky about 22,000 members of the M. E. Church. These are served by about 115 preachers, some of whom are the peers of any men to be found anywhere. Most of the charges in the Kentucky Conference are poor and these men have borne hardships and privations of which the world knows nothing. Just before

reaching the appointments Bishop Ninde remarked that he did not know of any conference in all the church where the men had to bear as many hardships as those of the Kentucky Conference. Their heroism is admirable, and we only wish some arrangement could be made by which better support could be given them. A list of the appointments will be found on another page.

WE HEAR much said about exercise as a condition of growth. It is indispensable in the acquisition of strength; but no man grows by mere exercise. Exercise, alone, breaks down the tissues and exhausts the vital force. Food is needed in order to build up. This is the condition of growth: To have a perfect man, well developed and strong, there must be a combination of wholesome food and judicious exercise. These preachers who are always exhorting their people to do something in order to spiritual growth, must not forget to feed them. Without spiritual sustenance we soon become lean and tired, and incapable of doing. A weak and inefficient Christian life is as often due to want of soul food as it is to lack of exercise. Feed the people well, and they will work to better advantage.

It was the privilege of the office editor to spend last Sunday among the people of his old charge on the Highlands, near Newport, Ky. Eleven years ago we received from Bishop Granbery the appointment to that church and spent three happy years in gospel service at that place. Eight years have passed since we left this lovable people and this was the first opportunity we have had of visiting them since. We greatly enjoyed preaching to them on Sunday morning, and we had the pleasure of listening to a good sermon by the pastor, Rev. J. W. Crates, Sunday night. Bro. Crates is closing his second year at this point. Bro. Cockrill, Bro. Morrison, and the writer, each served this church, following each other in the order given. Only a pastor knows the joy of a visit to the field of former labor.

A MAN'S relation to a thing is exceedingly liable to affect his opinions concerning it. Here in Kentucky we had for several years a most excellent man, beloved of every one, who was president of a well known college for girls. In representing the interests of his school before annual and district conferences he inveighed against co-educational institutions, after going so far as to declare that his daughter should stay at home rather than attend a school where girls and boys are educated together. But in the providence of God this good brother was transferred West, and is now in charge of a co-educational school. It is somewhat amusing to his brethren who have heard him on so many occasions, to find in his annual catalogue an elaborate defense of the co-educational system. Opinions often change with the point of view; a truth that should be well remembered.

THE G. A. R. encampment at Cincinnati last week was a great affair. The city was in gala dress and everything that could possibly be done to entertain and please (debauch!) the great crowd was done by the citizens of that place. It is estimated that not fewer than 350,000 strangers were in the city. Accommodations could not be provided for this vast throng, and many were compelled to spend the night on the cars or sitting on the steps of public buildings. The amount of money expended on the preparations, and by the visitors in order to attend this meeting of the old soldiers can never be estimated. If one-half of it had been

turned into the Lord's treasury and expended in bringing the world to Christ; if people were one-half as zealous in spreading abroad the good news of salvation as they are in gratifying curiosity and ministering to the lusts of the flesh, how soon would the earth be filled with the knowledge of His glory!

MEN usually find what they are looking for. When the Publishing House affair was brought to the attention of the public, no man was more active in stirring up a sentiment against the methods by which the appropriation was obtained from Congress than Dr. W. B. Palmore, editor of the "St. Louis Christian Advocate," who denounced the deception practiced by the parties involved in the most unmeasured terms. In order to break the force of his arraignment and to direct attention from the agents of the Publishing House, the "Texas Advocate" trumps up the charge of deception against Dr. Palmore, basing the charge upon the fact that Dr. Palmore several years ago, traveled through the Russian empire as a farmer. On another page in this issue we publish an article from Dr. Palmore in which he gives us light upon this matter. Dr. Palmore owns a farm, visits it as often as occasion requires, personally controls and supervises it, (though, of course, the labor is performed by tenants,) and draws all his support from the farm, devoting all his income from other sources to charitable and religious work. While Dr. Palmore is also a minister of the gospel and an editor of a religious paper, he is also a farmer. The puerile criticism of Dr. Hoss in last week's "Advocate," is altogether unworthy the editor of the central organ of the church. No one knows better than Dr. Hoss that the term "farmer" can not be limited in its application to the narrow definition of "one who tills the soil" with his own hands. But even if it had been criminal in Dr. Palmore to register himself as a farmer in order to escape the foolish law by which Russia excludes all ministers from her territory, his offence does not in any way relieve the embarrassment of Barbee & Smith. Two wrongs never make a right. One man's sin never justifies the transgression of another. The purpose of the "Texas Advocate" in raking up the matter against Dr. Palmore is so evident that we wonder that any editor could be found small enough to reproduce the charge. The fact that so many conference organs have given it place in their columns is neither creditable to them nor helpful to the Publishing House. The people will not allow their attention to be diverted in any such way.

THE President of the United States is a Methodist; the Czar of Russia belongs to the Greek Catholic Church; the Sultan of Turkey is a Mohammedan; the Emperor of Austria, the Queen of Regent of Italy, the King of Portugal, the King of Belgium and the President of the French Republic are Roman Catholics; the Emperor of Germany belongs to the Evangelical Protestant Church; the Queen of England is an Episcopalian; the King of Denmark and the King of Sweden are Lutherans; the royal family of the Netherlands belong to the Reformed Church; the Mikado of Japan is very liberal in his Shintoism and Buddhism; the Emperor of China is a follower of Confucius; the Shah of Persia is a Mohammedan; the Queen of Madagascar professes the Christian faith of the London Missionary Society; the President of the Mexican Republic is a liberal Roman Catholic, as are each of the Presidents of the Spanish-American republics and the President of Brazil; most of the lesser rulers of Africa and Asia are Mohammedans; the King of Siam is a Buddhist; the Presidents of the United States have all been Protestants, and a large majority of the Governors of the States have also been Protestants.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

CONTRIBUTIONS.

A CAMP-MEETING CAMPAIGN.

REV. SETH C REES

Soon after the translation of my precious wife, I entered upon a most vigorous campaign against sin and Satan in camp meeting work.

For months I had been called to put in practice the strong principles which we had preached from the pulpits of many churches and the platforms of many camp meetings and conventions throughout the land. It was in this affliction, by far the hottest furnace of my life, that I tested some doctrines and principles of Christian living as I had never been able to do anywhere else.

I could not be ignorant of the fact that my dear wife and myself had been regarded by many excellent people as very extreme in our utterances relative to the possibilities of divine grace in enabling one to live a constant, triumphant, victorious, overcoming Christian life, regardless of circumstances. It was not a little gratifying to know that there never was a time in which God did not cause us to walk according to the strongest declarations which He had prompted us to preach.

When my dear one was in untold physical agony I said, "Darling, thee knows we have been thought to be extreme in our preaching. How is it? is it all true?" Turning those large, kind eyes full upon me and with a look of great thoughtfulness she said, "My dear, it is all true and more. We have never put it strong enough." Suffering a thousand deaths and standing in the river to the knees she illustrated the truth we had proclaimed.

So having stood for several days on the borderline of eternity, where I could almost see the burnished walls and glittering towers and shining gates and streets of gold and where as it seemed to me I could almost hear the gates swing on their hinges, I felt that I must take up the camp-meeting work alone, which had been planned for both of us.

While I went forth with a strength of conviction as to the power of the gospel which I had never known, yet it will not be thought strange by those who knew her that I went with a heart filled with unutterable sorrow. Yet I humbly believe that God has many times enabled me to bury my sorrow for an hour in my own heart and give to others a gospel of sunshine.

Our first engagement was with the New York State Holiness Association at Merrick, Long Island, N. Y. This camp had a small beginning, but a most blessed and triumphant closing. Here we met some very rare spirits. BeVier, Hooper, Hasley, Norbery, Ramsen, McNichol, Graham and a number of others, together with Sister Moke and other elect ladies, who are certainly not of this world. The power and interest of the meeting increased each day until the closing day, when the skies parted and torrents of blessing came down. Many were saved and sanctified.

After spending our Sunday with the dear Church of Emmanuel in Providence, R. I., at which time my old friend Rev. John Pennington, was duly installed as pastor of the church, I went forth with my two motherless, heart-broken sons to that delightful mountain-top where hundreds of choice spirits from all parts of the land come up to the annual feast of the Lord.

Mountain Lake Park is a most charming place, and God has from time to time come down and rested His feet upon this holy

mount, until it has become a sacred spot to thousands. Many of the most illustrious movers in the holiness movement, have stood on this broad undenominational platform.

Updegraff, Clark, Keen, Swindells, Mrs. Rees and a number of others have gone from this platform expecting to return, but they have been promoted to the upper skies instead.

Mountain Lake Park differs from all other camps which we attend, in that it is not only a camp-meeting of great power where thousands have been saved and sanctified, but it is a "school of the prophets."

Here hundreds of ministers from all parts of the country, come for spiritual help and uplift. To be used of God to touch this congregation, is to touch hundreds of other congregations, and thousands of souls whom we never see. Then there is the "Institute for Training in Evangelism," conducted by Rev. Joseph H. Smith, who has been so widely used of God, and whose experience and wise teaching have been made a great blessing to others.

Since Updegraff went to heaven, "Uncle John Thompson," as he is affectionately termed by the brethren, has been the human leader. It is a most touching sight to see him with his snow-white locks and radiant face, yet almost sightless eyes, led onto the platform to his large arm-chair. He is surrounded by Smith, Pepper, Glasscock, Hyde, Gilmore, Mrs. E. E. Williams and a host of others, who are delighted to assist him in any way possible.

We have never met even at our own camp-meeting a warmer reception than we received when we walked broken-hearted upon that platform at Mt. Lake this year.

This is one of the few camps where the freedom is such that sometimes the shouting fairly halts a preacher in the midst of his sermon. May God ever keep it free.

From here we turn our way to Douglass, Mass. Douglass is one of the oldest and largest distinctively holiness camps in the East. It was founded by Dr. George M. Morse and his excellent mother, about twenty five years ago. The open auditorium is one of the finest we have ever seen. The accommodation cost five thousand dollars and will seat five hundred people. The location is beautiful and healthful and the meeting is one of great power. It is here we meet another band of noble heroes and heroines for God and holiness. Morse, Levy, Davis, Gill, Short, Heart, Mrs. Reed, Mrs. Rose Williams, Miss Matie Curry, Cassie Smith and a host of others stand uncompromisingly for holiness. Our dear brother, Rev. H. C. Morrison and his wife, of Louisville, Ky., were greatly used of God in the camp this year. May God spare this humble, sweet spirited couple many years, and send them to every camp in the land.

But our time was soon up at Douglass and we must go forward to do that which we had thought and said we never could do, that is, to open our own camp at Portsmouth, R. I., without her who was not only one of the founders, but who did more for its success than any other person. We had not felt that Portsmouth could ever be a success without her, or that we could ever step upon that platform again. But the things that are impossible with men are possible with the God. Portsmouth is on the island of Rhode Island, the island for which the State is named, which lies in the beautiful blue waters of the Narragansett Bay. The camp is a most charming grove on the slope of Quaker Hill, which is eighteen feet higher than any other point in the State. The island here is one and one-half miles wide, the camp being a half mile

from one shore and a mile from the other. Quaker Hill is a very historic spot. Here the decisive battle of Rhode Island was fought during the Revolution. Eleven hundred Hessians fell and human blood ran down the hill like a brook. Here on this historic hill George Fox preached in 1672. Within twenty rods of the camp the quiet, severely plain old Friends Meeting House, two hundred and twenty years old, still stands. Our church records show that for several months before the battle the meetings of the Society were held in private houses. The British had driven out the worshippers and used the house as a barracks. After the engagement in which the American troops were victorious, they in turn took possession of the meeting house and used it for the same purpose. In cleaning out the cellar, some ten years ago, the workman found a number of cannon-balls. Some of these are kept in the meeting house as mementoes, and may be seen quietly resting in sockets on the mantle-piece over the huge old fashioned fire place. From the summit of the hill some of the finest scenery in New England is to be seen. To the northward one can clearly discern Fall River, the city of cotton cloth manufacture, with its tall chimneys stretching themselves up against the blue sky. Forty thousand operatives are employed in this business alone in Fall River. A little to the left, looms up Mount Hope, home of King Phillip; to the right across a bay, ornamented with islands, inlets and coves, are Tiverton Heights. Southward is a magnificent view of the Seaconnet River bounded by picturesque shores all the way to the old ocean. Now and then one can see trails of smoke of steamers miles at sea. Looking northwestward across twenty miles of blue sparkling Narragansett waters, the eye rests on vessels of many kinds, schooners, barges, cat-boats and yachts. The famous Fall River line boats pass up and down the Bay every day in the year.

See the Priscilla, the largest side wheel steamer in the world, plowing down the Bay in the dusk of a summer evening, with her flags and pennants all flying and two thousand electric lights ablaze, a veritable floating palace, a city on the water.

God has chosen Portsmouth for the marvelous display of His power in the conversion of sinners, the sanctification of believers and the upbuilding of multitudes of God's children. The human founders of this camp, had no thought at first of anything more than a local meeting, but God's plan was to plant a movement that should reach to the ends of the earth.

Portsmouth has been distinctive in the sanctification of ministers, Foreign missionaries, slummers and Deaconesses, as well as in the salvation of sinners. It is a camp where the most famous Bishop in the land, would not be permitted to preach if he was not in the experience of full salvation, but where the most unlearned old black woman, can have the length and breadth of the platform if she has had her Pentecost. We have no compliments to pay to star-preachers. Life is too short, eternity too long, and hell is too awful. Millions are marching into the infernal regions and few raise a cry of alarm.

Portsmouth is a light on these rock bound coasts, not a "flash" light, but a "fixed red" light warning men against the pit, and the church against the spirit of this ease loving, time serving, compromising age. Yes, more, Portsmouth is a life saving station, with a crew who are willing to dare, and do, and "go all lengths with God" that men may be kept out of an endless hell.

The people who go to Portsmouth, believe and preach that Holy Ghost fire is the only insurance against hell-fire. Though this camp has only been established seven years, people come a thousand miles in some cases to attend it. The meeting this year was the most wonderful of all.

Doctor Morrison and Doctor Godbey, of Kentucky, were at their best, and God used them to sweep the deck. Clarence B. Strouse, of Salem, Va., preached with the Holy Ghost sent down from heaven. Dr. Levy and Mrs. Levy, of Philadelphia, were made a great blessing. BeVier and Norbery, as usual, were at the front. In fact, no one asked permission to "go to the rear" during the ten days' engagement. Without teasing or begging we received all the money needed to meet the expenses of the meeting, and received \$1400 in cash and pledges toward paying for improvements. The meeting was a great success. To Him be all the glory and honor forever.

(TO BE CONTINUED.)

SOME GOOD TESTIMONY.

REV. CLEMENT C. CARY.

One of the strange things in connection with the modern revival of the Wesleyan doctrine and experience of sanctification, is the disposition in some quarters to make it appear that it is a new thing under the sun, and that it is a modern graft on Methodism. How any intelligent Methodist can take any such ground, with Methodist books all around teaching just the contrary, is one of the strange things. All one needs to see that this so-called modern doctrine belongs to the former days is to read the doctrinal, historical, and biographical books of Methodism.

Recently I have read for the second time the "Autobiography of Rev. Joseph Travis," one of the early Methodist preachers, a man of deep piety and of strong mind. This book was issued from our publishing house about 1856, and edited by Rev. Thomas O. Summer, who was then Book Editor, and who would quickly have discovered any "dead fly in the pot of ointment," had any been there. In this book we find direct references to this religious experience, received subsequent to justification, which clearly shows it was not unknown among Methodists of the first part of this century.

For instance, here is what Bro. Travis says about his old mother's religion, in 1810: "I can never forget one Wednesday night when preaching from these words, 'The Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous.' Whilst dwelling on the character of the righteous, and the love of the Lord toward them, my aged and sainted mother fell to the floor. I hastened through my sermon, left the pulpit, and went to her, and remained by her until she revived; and as soon as she did she shouted aloud, and praised God for the witness of sanctifying grace. She retained the evidence thereof till her death which took place the following year."

This was the way it was in the olden time. It is in order for some of our modern Methodists of loose notions and shallow experiences to explain this case, which was one among many.

Again, speaking of Rev. Wm. M. Kenney, who had, prior to 1818 been his presiding elder, he has this to say: "Rev. Wm. M. Kenney had been my former excellent Presiding Elder, a man beloved by saint and sinner. He literally followed peace with all men; yea, and holiness of heart and life. He professed the blessing of sanctification, and mani-

festated its fruits in his daily walk and conversation."

Of Rev. Malcolm McPherson, who was Presiding Elder in Mississippi, in 1840, he says: "I would present no man as being absolutely perfect, but Malcolm McPherson professed sanctification and came as near a perfect Christian and a perfect gospel minister as any I ever knew."

Speaking of his wife, who died in 1843, he gives this clear testimony: "She was truly pious, a conscientious Bible reader, and a regular attendant to the closet for private devotion. She had professed sanctification for more than twenty years."

It would be the height of folly for latter day Methodists of shallow piety to whom the closet is a stranger, to sit in judgment on these old time saints, and say they were mistaken or deluded, or had just been converted or reclaimed, as if they knew nothing of experimental godliness.

Referring to Rev. James Russell, who was born about 1782, he thus speaks: "I know it cannot be viewed as invidiousness in me to say that during the itinerancy of James Russell, he did more good than any other man of his day and time in the South Carolina Conference. His good natural abilities, his depth of piety, (for he professed the witness of sanctification), his undoubted call to the ministry, with the daily verification of the promise of his Lord and Master, 'Lo, I am with you,' will account for his unparalleled success."

In an address to his friends and old acquaintances, Bro. Travis writes on "Apostasy." Believing that no state of grace is a guarantee against falling away, "as a warning to one and all against apostasy," he mentions the case of 'a lady of good character, and of acknowledged piety, a member of our church, and who for years had even professed the attainment of sanctification. Her husband, on some account was expelled from the church. She became prejudiced, withdrew from the church, and totally neglected the house of God, yielding to the tempter * * * truly the last state of that woman was worse than the first."

Here was a clear case of sanctification, and an illustration of the truth that the experience could be lost.

In a sermon on, "Strive to Enter in at the Strait Gate," this old Methodist preacher uses these words, which are worth pondering by believers to this day: "Let no one imagine he has truly entered into the *sanctum sanctorum* of a Christian's privilege here on earth until he has reason to believe that 'the blood of Christ hath cleansed him from all sin;' that he is dead unto sin and alive unto God; 'that the world is crucified unto him, and he unto the world;' that he daily 'lives by faith in the Son of God, who loved him, and gave Himself for him; that he is sanctified wholly, throughout soul, body, and spirit;' yea, that he is 'able to comprehend, with all saints, what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge, and to be filled with all the fulness of God.'"

In the same sermon, he says again on the same line: "Let not doubts or unbelief prevent your entering into the full and glorious enjoyment of sanctifying grace; and when once made a participant of this Scriptural privilege, your doubts will all vanish, whilst the language of your heart will be, 'Come and hear, all ye that fear God, and I will declare what he hath done for my soul.' Let it be your incessant cry:

"Remove this hardness from my heart,
This unbelief remove;
To me the rest of faith impart,
The Sabbath of Thy love."

How Wesleyan-like does that sound! This solid old Methodist itinerant knew what he was talking about. This clear testimony is respectfully referred to all critics and objectors among modern-day Methodists who seek to give out the idea that sanctification as taught by holiness people is something new in Methodism.

Let no sound Methodist who believes in "holiness as taught by Wesley," viz: that it is an experience receivable by faith subsequent to regeneration, be frightened at all the talk about this "new doctrine," "modern craze," and "innovation on true Methodism." The old-time Methodists knew something about that which we teach. We are in the Methodist succession, and but speak the language of Wesleyan Methodism.

CEDARTOWN, GA.

PROVENCAL, LA.—DEAR HERALD: Seeing that no one has written anything about the Marthaville and Ebenezer camp-meetings, I will endeavor so to do. I attended both meetings partly. We had the same preachers at both places, namely, Bros. Dodge, of Georgia, Guy, of Mississippi, and Sister Rutherford, of Texas; they are all faithful ministers of the gospel. There was much good done at both places. There were about fifty saved or sanctified at Marthaville and quite a number at Ebenezer. The fire fell at almost every service and people were prostrated by the power of the Holy Ghost all around and some lay for three hours before they recovered. Bro. Dodge was called away about the middle of the meeting at Ebenezer. He is a powerful preacher, digs down deep in the hidden things of God and brings them out clear to all. Sister Rutherford and Bro. Guy had to hold the fort by themselves until the close. Sister Rutherford is a great preacher, and I do thank God that he can take up humble women and fill them and fit them for his service on this line. There was opposition and prejudice at the first against the woman preacher, but it gradually gave way. Bro. Guy is a power in God's hands. He is a fire-baptized Baptist. I do thank God for such preachers as he is. Would to God that more of our Baptist preachers would come out on this line of full salvation from all sin and help to prepare the Bride for the coming of the Bridegroom. Sister McGiffert of Eutaw, Alabama, was with Bro. Guy and proved to be an efficient worker in the vineyard of the Lord. May she win many souls to Jesus that will bedeck her crown with shining stars in glory. Bro. Morris, singer and organist, is a power in song, prayer and testimony. O how we do rejoice to see those noble young men step out and dedicate their time and talent to the cause of Christ!

A thousand blessings upon you and your paper. May it indeed be a "Herald" of glad tidings and great joy to many precious souls, is my prayer.

Saved by faith in the blood of Jesus.

Aug 27th, 1898.

L. M. C.

Camp-Meeting Calendar.

Calamine Camp—Sept 16th to 25th, Calamine Ark
Revs. A. A. Niles and U. E. Ramsey.

Finley, Tenn.—September 21-31, Revs. L. L. Pickett, S. H. Williams.

Frost Bridge, Miss., September 23-October 3, Revs. D. C. Rawls and James McCaskill. J. A. Moody, Secty.

South Mississippi Holiness Camp—near McHenry, Miss., September 30th-October 10th.

The "TWO LAWYERS" has struck a popular chord among the people. Several have said, "I want a copy to lend to my neighbors, I want them to read it." Send 50 cents to the Pentecostal Publishing Company and get a copy. Read it, and tell your neighbors about it.

THE IMPORTANCE OF THE BAPTISM OF THE HOLY GHOST.

REV. HEBER WIGHTMAN.

And behold I send the promise of my Father upon you. Luke 24:49.

It was after His resurrection, a little before His ascension, that our Divine Lord addressed these words to His disciples. He had given them the grand commission, "Go ye into all the world," etc. He had continued with them after His resurrection forty days instructing them in the doctrines and principles of His religion; thus opening their understanding that they might understand the Scriptures, which they were to expound to all nations. The cardinal doctrines of repentance, and remission of sins were to be proclaimed in His authority to all nations, beginning at Jerusalem. They had been elected to witness for Him. As it was at Jerusalem that the last tragic act in the drama of His eventful life had been performed, His crucifixion, burial and resurrection; so it was important that these great historical facts should be proclaimed, then and there. Ye are my witnesses. The word is sometimes to be taken in the sense of spectators. Heb. 12:1. The Apostles had witnessed the death and resurrection of Jesus, it was now important that they should be testifiers. They were to be testifiers as well as spectators. They could not be testifiers in the forensic sense, had they not been first spectators. All the disciples who were spectators, doubtless became testifiers of these facts. "Behold I send the promise," etc. The present tense denotes the imminency of the event. By metonymy the promise is for the thing promised. Where are we to find this promise of the Father? Isaiah 44:3. Joel 2:28. This Holy Spirit, eternally proceeding from the Father and the Son, is the Spirit of truth. Said our Lord—"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Again—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." As the Apostles being fallible, might forget some of the important teachings of their Master, it was necessary that all these things should be brought to their remembrance by the Holy Ghost, so that they might utter no uncertain sound in the proclamation of the gospel. While engaged in their Apostolic labors, as witnesses and testifiers for the Master, they would doubtless be subjected to the scorn and ridicule of the enemies of the cross, to relentless persecutions, to imprisonments in gloomy dungeons, and even to death itself. How important then, that they should be sustained and encouraged by the abiding presence of the Holy Ghost as a Comforter. It was but ten days after the ascension of Jesus that there came the descent of the Holy Ghost, the promise of the Father. All the disciples present were brought under the powerful influence of the Holy Spirit. Their intellect and will and sensibilities were pervaded by His energy. They were thus baptized with the Holy Spirit, endued with power from on high, according to the promise of the Saviour. Hence it is called a baptism, the endowment being set forth under the symbol of a pouring or shedding down, a falling or coming upon them. They were not only endued with miraculous gifts, but they were exalted to a higher plane in the religious life. Christ was glorified, and the Spirit is given as the promised Paraclete, to abide

in the church forever, not only to qualify the Apostles to perform miracles, for the confirmation of their ministry, but to impart to believers higher measures of grace than they ever enjoyed before. It was essential to success in the great work of the world's evangelization to which they had been appointed, that they should be invested with superhuman or divine power. Of what practical avail to the conversion of sinners would have been the teachings of the Divine Master if in addition the power from on high had not been given? Apart from this divine power, all their preaching, however didactic and eloquent soever, would have been as sounding brass or a tinkling cymbol. The word that they were commissioned to preach, Christ Jesus, in His vicarious sacrifice for sin, and in His resurrection, ascension and mediation—repentance and remission of sins through faith in His name, could only be quick and powerful, as accompanied by the Holy Ghost. Consider the magnitude and extent of the work to be accomplished by the Apostles—the conversion of Jews and Gentiles the world over, and the persistent and stubborn opposition they were obliged to face. The virulent resistance of the Jewish Sanhedrim, with its blood-thirsty spirit of persecution even unto death, was to be encountered. Pagan mythology, hoary with prestige and venerable with antiquity, stood like a frowning Colossus in their way. The philosophy of the schools, proud and arrogant, ridiculed and spurned the preaching of the cross as foolishness. The civil power of Imperial Rome, backed by the prejudices of a long established Polytheism, bristled in all the formidable array of deadly weapons to exterminate the religion of the cross. What could unlettered fishermen and tax-gathers of humble birth and unknown fame accomplish, in view of all determined opposition of civil and ecclesiastical prejudice and power to the preaching of the new religion? A religion that held out no flag of truce, and made no compromise with the resisting forces of superstition and idolatry and vice. The Master knew that they must be fully equipped from the armory of heaven, endued with power from on high, before they could be adequately prepared to enter upon their arduous and responsible work. Accordingly they were bidden to tarry at Jerusalem until the Holy Ghost should fall upon them in a baptism of fire. After their miraculous endowment with the gift of tongues, and moral courage and burning zeal, and ardent love for their Master's glory and the conquest of the world, they started upon their grand and sublime mission. The endowment to speak in tongues, and the power to work miracles, so necessary to the inauguration and triumph of Christianity in the beginning of its career, have long since passed away, for now there is no necessity for them. But this power from on high in the ordinary operation of the Holy Spirit, is as essential now to the success of the gospel ministry, as the extraordinary operations were essential to the success of the Apostles, in their work of evangelization. The Holy Spirit is now in and with the church of God. It is by His divine power alone that sinners are convicted and converted, and believers sanctified. All of the preaching of the pulpit must now be in demonstration of the Spirit and of power, if it is to accomplish the grand results for which it was intended.

EAST TEXAS NOTES.

REV. J. W. LIVELY.

Troupe is a good, clever town in East Texas, some fifty miles southwest of Marshall

and Scottsville. Here we have a number of holiness people in and about the place.

These people have had many trials and conflicts and the wonder is they have held so firm and true to God. They have carried the ridicule and misrepresentation of backslidden preachers and churches; they have had the taunts and jeers of the world, the flesh and the devil so long and so steady that we marvel they have stood at all; but we find a number who have been true to God.

Here we find another large and beautiful camp and tabernacle held in trust by true men who will hold the fort till Jesus comes. Hereafter we hope to see this camp enter the great ring of Texas camps, and become a center for all the regions round about. We hope to aid the brethren in getting "Bethel Camp" on the slate of some of our evangelists. We find Evangelist J. A. Murphree here, leading the camp. We have known but little of Brother Murphree, but he is doing fine work. He is clear and scriptural. We see him entering the pulpit with the Bible, Wesley's Sermons and Fletcher's Checks, three of the best books on earth, and the gilded jades wince under the steady fire from such a gunner with such grape and cannister. Brother Murphree is a man of God, and a wonderful expounder of a full gospel.

At this camp we see the two results which always follow plain Bible preaching. The devil gets stirred and then begins to roar, then the combat gets hand to hand. We saw things at this camp we will not recount nor publish to the world but leave to God and the day to come. Suffice to say, the Spirit of Jesus overcame the fiery darts of Satan, and God preached a mighty sermon by giving meekness to His servant.

Next to following after plain gospel preaching and persecution, is power, then comes heart-searchings and confession and a tidal wave of salvation sets in.

Here, as elsewhere, we find the revival has reached other churches than the Methodist, and so, too, we hear of expulsions and excommunications. We met here an humble, faithful man, wonderfully saved and sanctified, for many years he has been a Baptist preacher. When he began to declare that the blood cleanseth from all sin and the Holy Ghost could keep the temple, his brethren became alarmed, declared him out of order, cited him to trial and actually expelled him from the church and ministry, on the grounds of departure "from the faith once delivered to the saints."

It is altogether likely that our Baptist people have no place for entire sanctification in their creed. Holiness as an experience may be a departure from both faith and practice with them, but some of our Methodist brethren, in this section, are no better. At Longview, not far from this place, an old Methodist presiding elder turned his District Conference into an inquisitorial court, and actually took off the heads of three local preachers for declaring that form of gospel once delivered to the Methodists.

The carnal mind is the real opposition to the holiness revival. These backslidden preachers and moribund churches know that holiness will break up the deadly nightmare that rests upon the people, open their eyes and free their souls, and they know that their job is done. Hence we see hell and earth trying to keep the people in ignorance by keeping the light from them. So we have the recent "gag law" on evangelists, etc. So, too, we have expulsions and trials and threats. At this camp souls are converted and sanctified at every service.

MARSHALL, TEX.

THE HIGHER CHRISTIAN LIFE.

BY REV. S. W. SPEER, D. D.

[Lines suggested by the testimony of Bishop Fitzgerald, at the Preachers' Meeting in Nashville, Tenn., August 15, 1898, and printed in the "Advocate" August 18th, '98.]

I will approach the mercy seat,
In this, the time of greatest need,
Oft, my request will I repeat,
Give me to-day—my daily bread.

My thoughts on God and Christ be stayed,
My trust shall rest upon His Word,
My heart be pure and holy made,
Perfect and true, all like my Lord.

He claims the present as His due,
The deep affections of my heart,
The right, the good, the pure and true,
The light and love He can impart.

The time of need is now, to-day,
The need of strength to wait and love,
The gracious help to watch and pray,
And trust in God and Christ above.

More of Thy truth and love to know,
More of Thy strength to do the right,
Spirit of life on me bestow,
To guide my steps and give me light.

My thoughts to Thee will I direct,
My aim and wish to please Thy eye,
My soul from ill and harm protect,
And raise my hopes to Thee on high.

Help me, upon Thy arm to lean,
And walk with Thee by day and night;
A life in Christ, a life unseen,
A life of peace, of love and light.

Each day have more of love for Thee,
In small and great to do Thy will,
That I the highest good may see,
And rest in God secure from ill.

Through life the greatest good may do,
And every wrong and evil shun,
The highest thoughts of God pursue,
And true to Christ 'till prize is won.

No other trust, or hope I know;
I rest in Jesus Christ alone,
He can the grace on me bestow,
Have faith in Christ—the work is done.

NORTH WILBRAHAM, MASS., AUG. 22, 1898.

QUESTION DRAWER.

QUESTION.—"I see so many questions asked in the HERALD, and I venture one: On the 3d of this month we went to attend our second Quarterly Meeting, and our presiding elder gave us a sermon from the text: 'Thy Kingdom Come.' During the discourse he brought in about the Pharisee standing before God, thanking God he was not as other men, etc., and that he was better than other people; and when he got through with that part of his talk, he says: 'Now, brethren, these were the sanctified fellows of that day, just like we have them to day doing the very same thing, and God called them 'hypocrites.' Then he went on to speak of his loyalty to the church—he wanted to be sent out by the authorities of the church, backed up by one and a half million of members, and when this was done he felt he had a right to be heard."

ANSWER.—We do not see that there is any question here to be answered. We do not know whether our brother wishes us to pity the ignorance or rebuke the misrepresentations of the presiding elder. It is something to be "sent out by the authorities of the church and backed up by one and a half million members," but we hardly think the authorities or the intelligent part of the members of his church will be very proud of a presiding elder who can, in the face of the history and theology of the church, speak as this brother is here represented to have spoken. Some men are to be pitied because of the small endowments they have by nature, others are to be censured for their failure to inform themselves. But surely any man who can speak in this manner after having passed the course of study prescribed by our bishops is disqualified for the office of presiding elder. Mr. Wesley's direction concerning local preachers and leaders is apropos: "If it can be proven that any of our local preachers or leaders, either directly or

RENEW! RENEW!

The subscriptions of quite a number of our friends to **The Pentecostal Herald** has expired. They want to continue the paper but have not yet renewed. We need the money they owe, and as an inducement to them to renew their subscriptions **AT ONCE**, we will for the next **30 Days** offer the following splendid premiums:

1st. The Epworth League Cook Book. Look on another page and see what the ladies who have tried it say of it. It is splendid. Sister, you will like it.

2d. The Holiness Text Book. Here is one of the nicest little books you could find. It was prepared by Revs. John Thompson and E. I. D. Pepper, and contains a Passage of Scripture with a brief but appropriate comment for every day in the year. Well bound in beautiful cloth.

3. Ten Nights in a Bar-Room. This thrilling story by T. S. Arthur, will never lose its charm. The very thing for your boy.

4. Life of Hester Ann Rogers. This Methodist classic has recently been put into attractive form. It is stimulating, helpful, and will do anybody good to read it.

Our Offer: We will send a copy of either of the above mentioned books to any one who will renew his subscription (paying up back dues) within the next **thirty days**. Tell us which book you want. Write us at once. You can help us. We can please you. Who will be one of a **thousand** to renew right away? Send by P. O. Money Order, Registered Letter or Check, to

**The Pentecostal Publishing Company,
317 W. Walnut St., Louisville, Ky.**

indirectly, speak against it (Christian perfection or entire sanctification), let him be local preacher or leader no longer. I doubt whether he should continue in our society, because he that can speak thus in our congregation can not be an honest man."

Oscar, and Lometa, Texas, Holiness Camp Meetings.

The camp at Hiedenheimer was moved this year to Oscar, four miles distant, as the location was better adapted for camp meeting purposes, there being plenty of water and shade, and then it was a neighborhood in which little was known of the doctrine of holiness.

Missing connection at Temple, I drove through to Oscar in private conveyance, reaching the ground late Saturday P. M., and found Bro. B. Freeland, who was to lead the meeting, together with a few faithful co-workers, laboring hard, clearing the grounds of weeds and brush, erecting the large tent, arranging the seats, scattering the straw, etc., for the first service that night. The meeting was well attended from the beginning, and Bro. Freeland preached a pure, sweet, full gospel "The people heard gladly;" some to embrace, others to reject. The opposition was very strong. Threats, I learn, were freely made by one of the leading denominations, to exclude from the church anyone who even attended the meetings. But God was present in His saving power, and souls were made glad in the conscious evidence of sins forgiven and acceptance of Him. Praise His name!

Bro. Freeland hospitably entertained this writer in his tent on "a pile of straw," and he did it well, even if we did have to shake the spiders off the sheets before retiring. I had to leave for Lometa before the meeting was well under way; but some had been saved and the tide was rising. May it reach its flood before the meeting closes!

My next point, Lometa, is perhaps, the frontier holiness encampment in southwestern Texas, being some 100 or 125 miles southwest from Waco, on the Santa Fe railroad in Lampassas county. This is the second encampment held at this place, the association having been organized about a year ago with Bro. A. L. Horne, President, and Bro. Maguire, Secretary. This second meeting, as the first, was led by Rev. J. A. Gardner, of the *Holiness Revival*, assisted by Rev. J. A. Wyatt, of the Baptist church. These brethren preached with power and demonstration of the Spirit, and God honored their efforts, several souls, up to the time I left, having entered the Beulah Land of perfect

love, or were reclaimed or converted. Praise the Lord! Of course, numerically the attendance was small, as the country is very sparsely settled; but for earnestness and zeal commend me to the holiness people of Lometa and vicinity. They remembered very substantially the PENTECOSTAL HERALD with a good list of new subscribers and renewals, and a liberal subscription to the capital stock of the PENTECOSTAL PUBLISHING CO. The Lord will repay them.

A touching incident of the meeting was the reconciliation of little twelve-year old Ella Fair with her little associate Ethel Christian. By some means they had become at variance; and, realizing that they couldn't live Christian lives with this state of affairs existing, at one of the services when the altar call was given, little Ella, with quivering lips and streaming eyes, started through the audience seeking her little friend, and when found both came to the altar, and there kneeling with Ella's arm around Ethel's neck, their faces bathed in tears, they found peace to their souls, while angels rejoiced and men wept. Glory!

In this meeting two preachers, a Baptist and a M. E. South, were sanctified. Bro. G. F. Fair, preacher in charge, of M. E. Church, South, was in attendance nearly every service, and rendered efficient aid.

I write this from Tyler, Texas, while waiting for the next train to carry me to Woodville camp.

V. L. WILLIAMS.

NORMAN, O. T.—Dear Bro. Arnold: Since my last letter to the HERALD, Bro. A. W. Rodgers and myself have held three meetings in Oklahoma, one in the Indian Territory and one in Texas, at which there have been about one hundred and thirty professions of pardon and sanctification. Our last meeting was held at Sadler, Texas, and resulted in a glorious victory for holiness. The power fell at the first service and continued throughout the entire meeting, at each service, for fifteen days. There were about sixty persons who professed conversion and sanctification. Several whole families were saved. Several persons came forty, sixty, and one hundred miles seeking the baptism of the Holy Ghost, and went home rejoicing over their new-found joy in the blessing of perfect love. Our next meeting began September 3rd, at Osage, O. T. God bless the HERALD and the holiness movement. Let us have the convention of holiness people this fall, by all means.

Yours, saved, sanctified and healed,
RICHARD K. HIGGINS.

Rev. H. C. Morrison is now at Bates, Texas.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

In The Field.

An Appeal.

Brethren and friends, we are in debt for our beautiful camp-ground belonging to the "Beebe and Arkansas Holiness Association," situated near Beebe, Ark. Our members are poor people. Will not some one who reads this notice, whose heart is in the work, and whom the Lord has prospered with abundant means, open his heart and make us a small donation to help us out, say two or even one hundred dollars, would give us quite a lift, or smaller amounts will be gladly accepted. Also we sell shares in the company at five dollars a share. We have ten acres, nearly half of it enclosed, a large shed erected, three wells, and we are preparing to make it a delightful place for the assembling of God's people. We will furnish any information needed upon inquiry from any friend or patron who desires to help us. Write to

H. BRADY, Pres.
BEEBE, ARK. JULIA A. CLARK, Sect.

NORMAN, O. T.—The Bethel Camp near Troupe, Texas, closed August 29th, with signal victory for the Lord. Brother J. A. Murphree, of Waco, did most of the preaching. The Lord enabled him to preach clear, uncompromising, heart-searching sermons which brought conviction upon the people. Some fifty or fifty-five were regenerated, reclaimed and sanctified, while the holiness people received lasting good from the meeting. The people are expecting great things of the Lord for Bethel camp. They have already fixed the date and selected the leaders for another year. Next Thursday I begin the Clear Springs Camp near Oklahoma City, O. T. Brother Frank Cox is with me. Yours in the work,

ARCHIE B. ADAMS.

LONE GROVE, I. T.—Our meeting at this place closed last night. Considering the opposition, it was a glorious victory for holiness. Thirty-seven souls sweep into peace with God. Romans 5:1; or the peace of God, Ephesians 2:14; Philipians 4:7.

I praise God for using me to scatter Scriptural holiness over these lands, and for fulfilling His prophecy in scattering the power of His holy people, Daniel 12:7-10.

Our meeting at Kingsland, Texas, was glorious—the largest crowd of people attended services that was ever known in the Hoover's Valley; praise God, about forty-five souls were saved, sanctified, and reclaimed.

I am receiving more calls than I can fill. But praise the dear Lord, He is raising up a host of young men and women, who will soon be able to take our places.

I go from here to Simon, I. T.; from there to Newport, I. T. I am in the hands of Jesus, always ready to go where He wants me to go.

Yours, saved and sanctified, and a friend to the PENTECOSTAL HERALD—I love to read its contents,
G. H. AYERS

VILDO, TENN.—We came to this point, and as usual found Satan entrenched and fortified against Bible holiness or entire sanctification. I never saw a people led in as many different ways. The old man had been fishing with all his bait, and caught many dear souls; but as the clear light of the gospel was turned on, many were made to see their privilege in the gospel. Some of the leading citizens were gloriously sanctified, and many of the dear ones established in holiness. We also organized a building committee to build a camp-shed, and establish a weekly prayer-meeting.

We were assisted in this battle by the girl preacher who is filled with the Holy Ghost; yes, the dear Lord uses her with great power. Also our dear Bro. O. L. Leonard, who is a man of power in presenting Bible holiness.

We go from here to Cascilla, Miss., and will, the Lord willing, stop for two days at the camp at Victoria, Miss. We will go from Cascilla to Fairfield, Mo., and from there to Dallas, Texas, the Lord willing. Also Race Track, Texas, and hope to be able to reach Atlanta, Texas, November 1st. Your brother, all for Jesus, J. N. WHITEHEAD.

RICHARDSVILLE, KY.—The night of August 26th, closed a very successful revival at G. R. Union, near Richardsville, Ky. It was conducted by Rev. W. B. Burton, pastor M. E. Church, of Bowling Green, Ky., assisted by Revs. Summers and Bennett. The meeting was in progress something

over a week, resulting in twenty-five or more conversions, and a number of additions to both the Northern and Southern branches of the church. It was a beautiful spectacle to see the two churches working together in perfect harmony. If there was any prejudice whatever existing, none was visible. Brother Burton did all the preaching and conducted the song service. His discourses were always entertaining, instructive and effective. The community was greatly in need of just such a man. Many had been hungering, and thirsting for the kind loving words that were spoken by this man, who was evidently filled with the Holy Ghost. Brother Burton did not fail to rebuke and denounce sin in all its forms, but he did it in a gentle, loving way, and all felt grateful to him for showing them their errors. The community, at large, feels that their lives are sweeter and better for having come in contact with the life of Brother Burton, and extend to him their gratitude for his labor, and prayer for his future success. May God bless the HERALD and its readers. SUSIE M. CHERRY.

A Great Revival at Harvieland, Ky.

[The following letter was misplaced, and therefore greatly delayed.—EDITOR.]

I came from Pleasant View to this point. This meeting has been in progress one week to-night. We are thinking of closing soon and going to Wilmore camp-meeting. Much of the results of this meeting is due to the one just closed at Pleasant View, as they are only a few miles apart, and most of the people attend services at each place. Much of the result of both of these meetings is due to the faithful work of the holiness people.

This place was a hard place to work up a revival, but we preached the Word and the power of God came down. Many people came to the altar and got saved and sanctified. We have had up to date about thirty-five saved and sanctified. I never saw people pray and shout so much in my life. I saw them holding three altar services at one time in the church. I believe they have as good a band of workers as I ever saw.

Sister Lena Thurmond was most wonderfully called to the ministry. She was struck down under the power of God under one of my sermons, and fully decided to go into the evangelistic work. I can safely recommend her to any one wanting her service; she is a power in song, prayer, and talk. She stands very high in her own church neighborhood in every respect. She is a member of the M. E. Church, South.

Yours saved and sanctified, L. B. THURMOND.

HAZEL DELL, TEXAS.—I am just from east Texas and Louisiana, where I was born near fifty years ago. I met many dear relatives and old friends, but was made sad when I went out to church at old Mount Zion, when I looked around and saw many vacant seats. The old house has been moved away and a new one put in its place, but the old seats are still used where I have spent so many pleasant hours in my boyhood days. I spent four days at the Scottsville camp-meeting. I got off the train on the morning of the 28th—did not know of any one there that I knew; went to the sunrise service and found that our blessed Lord was there in convicting, converting, and sanctifying power. Bros. Bane and Walker and Dr. Hughes, of Wilmore, Ky., were there, and many others whose preaching was accompanied by the Holy Ghost. All denominations came together as one man; there were no isms and creeds. Some of the noble workers of the Salvation Army were there. I saw one man at the altar struggling like Satan had a death grip on him. Some one asked him what was in his way. He was carrying his morphine and tobacco in his pocket, and he handed up both; said he would die before he would take any more. So he was wonderfully blessed. I was told that just a few men were bearing the burden of the meeting at Scottsville. I will ever have a warm place in my heart for the kindness shown me while there. They are doing a work that after they are dead and gone, will follow after them. Many people will stand up at the great judgment day who made a start at Scottsville to serve the Lord. Our Alexander meeting commenced the 20th, conducted by Bros. Bain and Huckabee. May the great God of the universe bless them and give such a victory over Satan as was never known before in western Texas!

Yours in Jesus' name, E. G. STALLCUP.

SIDNEY, KY.—I live in the mountains of Eastern Kentucky. I am trying in my humble way to work for Jesus. I find that many homes in this section of the country have no Bibles, and good literature of any kind is scarce. It seems that a great majority of the parents are ignorant of the

fact that good literature, if well read, goes far in forming the character of the young. As I am superintendent of a small country Sunday-school, my work is chiefly among the children, but not confined to them alone. A friend procured me twenty nickle Testaments. I gave some of them to the children belonging to my Sunday-school class, they were eager for them, and promised to read them. I placed some in homes that had no Bible. All are glad to have them. Some came to me and asked for them. I would like to distribute them wherever they will do good, but have not the means to buy them. How many of God's dear children that love Him, and love to work for Him, have a small Bible or Testament to spare in your homes. It does not matter if they are slightly soiled or marked, they will be gladly received by the hungering people. If you can help me in this work, I feel sure God will bless you for it. These are little things, but we know not the good they may do. Let us be active in our beloved Master's service, and at His coming He will say, "Well done, good and faithful servant." We would also gladly accept good literature of any kind, as I would like to furnish these people with reading matter during the winter months. Friends have been sending me religious papers to distribute, but I could make use of almost an unlimited supply.

Hoping this appeal will not be in vain, I remain your sister, saved, sanctified and sweetly kept through faith in Jesus, ONIE WILLIAMSON.

DEAR HERALD:—Again God has given us a good meeting at Penny's Chapel. Two years ago the Lord wonderfully blessed that church. Many are still in the way. We were called by our pastor Brother Gordon. He is a splendid young man. Knows how to get around among his people. His people desire his return. The fire fell the third or fourth day. Altar and two pews were full of seekers. Souls went sweeping into salvation and sanctification. Some very old people were saved. The Holy Ghost did a wonderful work. The work was clean, clear and powerful. Crowds? Yes, by the hundred. Too many people for the church to accommodate and the yard was full. I will hold another meeting, in two years for this good people.

I am now at Bonnie encampment. God is here in sin-killing power. The fire is falling. My next appointment will be Asbury College for three long years.

Help Brother B. A. Brandon. The young lady is a worthy young lady. O, how she desires to go to Asbury College in September. God stir your hearts to help this godly young lady. Send her help to Brother Brandon at Smithland, Ky. I know this girl. She is all right. I am now in my last meeting for this year. People are stirred about Asbury College all over Southern Illinois. Look-out Brother Hughes, you will have to enlarge. They are coming. Yours, W. J. HARNEY.

Hurricane Camp-Meeting,

Opened on time, August 17th, at night. One was restored at the first service. The Lord was with us every day, and the work of conviction, conversion, reclamation and entire sanctification went on to the last service, which closed with a glorious testimony meeting, followed by an altar service which was large, and many were blessed. About one hundred were blessed during the meeting.

The workers were, Revs. Will Hogard, W. B. Brandon, R. McConnell, J. A. Gooch, Bro. Talley, and A. G. Proctor. Visiting brethren all did noble work. All preachers but Brother Talley. Their preaching was good to edifying. Praise the Lord for such good and true men. When I heard our dear Brother Haynes, editor of the *Outlook*, could not come, I prayed the Lord to send us such workers, as we needed, and one by one they came in.

Rev. Robert Johnson, the preacher in charge, was up to date on all lines, a faithful, consecrated earnest worker, and will work anywhere and pull everytime.

Brother Will Yates led the singing, and often led at the organ. Mary Smith played the cornet. Many noble young men and women helped in song and praise.

The committee was in harmony and ran smoothly. We missed our dear Brother S. K. Breeding so much. The congregations were never larger, nor more smooth and orderly. I never saw such sweet fellowship, everyone seemed pleased with the meeting and with each other also.

People came from all towns in reach, representing the cause with much zeal. The Hurricane camp-meeting is growing on all lines, and sends out saved men and women as workers all through the country. The fruits are coming in at all seasons. We are in a real Pentecost here in Bonnie, Illinois. J. J. SMITH.

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPTEMBER 25, 1898.

Review.

BY REV. W. B. GODBEY.

This quarter is memorable for an interest of a very extraordinary character, replete as it is with the wonderful prophetic his ory of Elijah and Elisha. These prophets are not only characterized by the wonderful miracles wrought through their instrumentality, but that fullness of the baptism of the Holy Ghost and Fire, which really took them out of the preliminary dispensation of types and symbols and brought them forward into the fuller glory of the Pentecostal dispensation, unlike the rank and file of the present-day clergy, who are actually living in the dispensation of Moses, three thousand years behind the age; these prophets lived two thousand five hundred years in advance of their own age. Their preaching was not only full of Pentecostal fire, but gloriously saved from the materialistic religion which at that time flooded the heathen world and was literally inundating Israel with the idolatry of their pagan neighbors; but they were so enriched with the extraordinary gifts of the Holy Ghost as, to the apprehension of an unspiritual world, to make their lives a constant miracle, a riddle and a puzzle inscrutable to the superstitious rabble. In the translation of Elijah we have a brilliant star-gleam, shooting down from the Edenic dispensation, to all future generations—a vivid reminiscence of the original economy appertaining to the whole human race, and destined to be wonderfully revived at the second coming of Christ, when all the members of the Bridehood will be transfigured, put on immortality and rise to meet the Lord in the air. In the original economy the Adam and Eve were evidently created in a state of mortality, contemporaneous with their probation. The office of the Tree of Life, in the participation of whose fruit there was no prohibition, was to confer immortality on all who ate of it. How long Adam and Eve would have remained in their mortal state, if sin had not supervened, involving physical death, we have no revelation; evidently, when their probation had continued sufficiently to test them thoroughly and illustrate to all created intelligences their fidelity to the divine administration; there is no doubt that, guided by instinct or providence, they would have had access to the Tree of Life, the normal effect of whose fruit would have been to eliminate the gross materiality out of their bodies in such a manner as to render them imperishable; in which case, no longer held on the earth by the weight of their bodies, they would have flown away, responsive to the internal impulses of their spiritual nature, seeking congeniality in the fellowship of angels and redeemed spirits and infinity in the bosom of God, consensaneous to the magnetism of congenial spirits. Doubtless the uniform habitude in the Edenic dispensation, in the perpetual absence of sin, would have been survival in mortality perhaps a thousand years, all the while becoming more spiritual and less physical. In process of time, pursuant to the order of current events, the children anticipating the translation of their parents, like Elisha that of Elijah, would have kept watch on them that they might see them taken out of this world. Oh how contrastive with the present order of looking for them to superannuate, faint and die! Instead of weeping around the corpse, the coffin and open grave, they would have enjoyed the unearthly glory of the descending Christ on wheels of fire, with steeds of flame, visiting His earth as a glorious substitute for death-knells, coffins, shrouds, hearses and gaping graves. In that case this world would have simply served as the vestibule of heaven, in which people, passing a mortal probation, would have been immortalized, transfigured and translated in due time. These wonderful prophets of fire and miracle, reviving the spirit of true prophecy in Israel, as we

see illustrated in the prophetic schools which sprang up under their influence and flourished in their day and generation, were, nevertheless, incompetent to turn back the awful tide of materialistic idolatry which had already accumulated a momentum which beggared all antagonism, and like a sweeping avalanche rolled over all the heroic miracles and the fearful warnings of these prophets, rolling on with an irresistible impetuosity for two hundred years, till it culminates in the fatal Babylonian captivity, thus girdling the world and all coming ages with the forlorn hope of ever restoring a fallen church. This is corroborated by all history, sacred and ecclesiastical. In vain did Luther labor to restore life, light, orthodoxy and spirituality to Romanism. While millions have caught a heavenly inspiration from his heroic efforts to restore the long lost gospel, Catholicism, in which he was born, has rolled on, the same dark flood of sin, error, death and damnation. In vain did Bunyan, Fox, Knox, and Wesley turn all their gospel artillery against the carnality and worldliness in the Church of England. While those chivalric spirits have proved an inspiration to multiplied millions who will rise up in eternity and call them blessed, yet their *Alma Mater* moves on as if they had never lived. Water never flows up stream, but always down. It takes the power of the hydraulic ram to force it up. So it is an incontestable fact that no ecclesiastical stream, having degenerated into the miasmatic swamps of worldliness, has ever been expurgated so as to flow up to God.

It is only when the glorious Sun of Righteousness evaporates the water out of the filth, that it ever gets back to God who gave it.

Pachuta, Miss.

I HAVE been a subscriber to the PENTECOSTAL HERALD for several years and have ever found it wise in counsel and Christlike in spirit. Comparisons are generally objectionable, and I am not blind to the noble qualities of many others, but I think I can safely say that, all things considered, the HERALD is the best of all our papers for the people. Having located at the last session of the Mississippi Conference, I have now been in the evangelistic field for a little more than eight months. Have found it as I anticipated, a life of loneliness and continuous toil; but when the heart, touched on its human side, would sadly sing, "All Alone, All Alone," it exults in the conscious presence of Jesus and rap'urously sings, "No, Never Alone; No, Never Alone." God has given us work to do, and the expenses of the same, and has graciously put the seal of approval on our labors. How near and dear heaven becomes when we forsake all for Him. I have left the matter of my work and expenses entirely in the hands of God. Up to date He has cared for us, and for the future we will trust Him. We have a humble, but happy, home at Pachuta, Miss. Anyone wishing to communicate with me can write me there.

Saved, sanctified and kept, E. T. BRELAND.



We will mail THE LADIES' HOME JOURNAL, beginning with the October number, to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, on receipt of only Twenty-five Cents.

In The Ladies' Home Journal

Mrs. Rorer, who writes exclusively for THE LADIES' HOME JOURNAL, will continue her cooking and domestic lessons. In the October number she tells what should, and what should not, be eaten by men following certain occupations. Twenty-five desserts are given for all sorts of stomachs.

SOME SPECIAL FEATURES include churches decorated for Christmas, Easter, Fairs and Weddings, photographed and described.

Interiors of tasteful and inexpensive homes pictured and described, showing pretty corners, tables set for dinners, luncheons and teas, etc.

Some Special Features of THE SATURDAY EVENING POST

Besides the General Departments—Serials, Short Stories and Sketches—

Men and Women of the Hour

Brief biographic sketches and characteristic stories of people prominently before the public, with portrait illustrations.

The Post's Series of Practical Sermons

Each week is given a strong sermon, simple, direct and unsectarian, on vital topics, by one of the best religious thinkers of the world.

The Best Poems of the World

Beautifully illustrated by the best American artists, are accompanied by a portrait of the poet, a biographic sketch and the interesting story of how each poem was written.

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

THE PENTECOSTAL HERALD.

Entered at the Louisville, Kentucky, Postoffice as second class Mail Matter.

PUBLISHED WEEKLY

Year, in Advance. \$1.00
Months, in Advance. .50

Send money by Express, Draft, or P. O. Money Order. Subscriptions continued until ordered stopped and arrears are paid.

Watch the label on your paper. If date is wrong, or if the paper does not reach you regularly, notify us. Send renewal when your subscription expires.

In ordering address changed, give both former and present address.

Write all names plainly. Communications intended for publication should be addressed to THE PENTECOSTAL HERALD; business letters to the Business Manager, Rev. W. E. Arnold.

Pentecostal Publishing Company,
LOUISVILLE, KENTUCKY.

EDITORIAL.

REV. H. C. MORRISON.

Owing to the failure of Bro. Morrison's copy to reach us in time for this issue, his page is filled with other reading matter.—Ed.

Atoka, Texas, Holiness Meeting.

After a signal victory for God and holiness at Glen Cove, the Abilene station and Baird circuit holiness tent was erected at Atoka on Friday, July 29, 1898, and before night a number of campers were on the ground. According to previous appointment the battle was opened that night against sin and Satan. Bro. John Willis, of Glen Cove, led the opening service. God was with us from the beginning even to the close of the meeting. Bro. R. L. Selle, Presiding Elder Waco District, Austin Conference, M. E. Church, arrived on the grounds Saturday morning and preached at 11 o'clock. In the afternoon he held our third Quarterly Conference. This was indeed a pleasant service, and, although times are hard and collections are short, yet we heard no scolding from the presiding elder nor complaint from the pastor. It was the first quarterly conference the writer ever attended of which every member was in the experience of entire sanctification. Our pastor, Bro. W. R. Manning, of Baird, was at the quarterly conference, and stayed with us until Monday morning, when he returned to Pecan, where he was then engaged in a meeting, assisted by Bro. R. S. Marshall, of California.

Rev. G. B. Hines, preacher in charge, Abilene, M. E. Church, arrived at Atoka, Sunday morning, accompanied by his family, and rendered valuable assistance during the remainder of the meeting.

Sister Moore, of the Cumberland Presbyterian Church, came also with Bro. Hines from Abilene, and stayed with us till the close of the meeting. She rendered valuable service in the altar work, especially in conducting the children's services, which position she filled with great efficiency and power. This children's service was a marked feature of our meeting, many of the little ones being led to accept Christ as their personal Savior, and giving evidences of real conversion. We love to see the lambs brought into the fold and fed and cared for according to the command of our Great Shepherd. Praise God, the little ones are not left out of the plan of salvation, but may, yea, ought to be brought up from the cradle under the nurture and admonition of our God.

Bro. J. H. Angell, recently from New Mexico, arrived on Wednesday evening from Bronte, Texas, and rendered untold assistance during the balance of the meeting.

Bro. Selle stayed with us until Thursday night, preaching with great power from one

to two sermons a day, God approving the work by the conviction of sinners, the conversion of mourners, the reclamation of backsliders, and the entire sanctification of believers. The walled cities of Satan's kingdom totter and fall when God's children compass them about by faith, blowing their trumpets, and shouting the praises of our King, "Bless the Lord, O my soul!" After preaching on Thursday night Bro. Selle went twenty three miles to Coleman in a buggy, and took the train early next morning for Killeen to meet his next appointment. The results of the meeting were kept only by the heavenly records. It is believed that there were somewhere from thirty to fifty professions of either conversion, reclamation, or entire sanctification. There were twelve additions to the church, nine of whom will remain in our church, and three will perhaps go to other churches. The meeting closed on Sunday night, August 7th, there being one reclamation and four sanctifications at the last service.

Prise God, holiness makes "brethren dwell together in unity!" It was our pleasant privilege at this meeting to see Methodists, Baptists, Cumberland Presbyterians, and Christians or Campbellites, all rejoicing together and all testifying to the sweet experience of entire sanctification.

Holiness is on firmer ground here now than ever before, and holiness people need to keep low at the Master's feet lest we take honor to ourselves instead of giving all glory and honor to God to whom glory and honor are due.

Bros. Marshall and Manring will begin a meeting at Coleman, August 27th, to continue ten days.

Yours in Jesus' love,

S. A. LOWRIE, M. D.

BIRMINGHAM, ALA.—My last meeting on the line of red-hot, radical, fiery holiness was held at Carlock, Tenn., where I began the night of the 12th ult. The meeting was arranged for by Mrs. W. M. Gamble, of Chestnut Mills, who desired me to hold the meeting there, but the presiding elder (M. E. Church), objected to an evangelist coming into a church on his district, and when the good people of Carlock offered their church building it was accepted (M. E. Church, South).

I have never been in a meeting where the devil was so thoroughly stirred and maddened as at Carlock. Whenever anything was said against the tobacco devil and the Maconic devil the old beast growled, which caused us to hit harder and storm his very heaviest fortifications. I do praise God for a radical, fiery salvation that will give sin no showing at all, and that will hit the devil so hard that the very gates of hell are caused to tremble. Glory!

It was expected to have carried on the meeting for ten days, but some objections were made to certain manifestations of the Holy Ghost which took place, and else, that the Lord told me to close, which I did after five days, and, praise God for the victory He gave me in my soul, and for what He did there. The pastor of the Methodist Church, South, at Charleston, came over for a few days. He was sanctified under Dr. Carradine at Greenville, but had lost the experience, but he got the experience again during the meeting. Hallelujah!

From Carlock I went over to Charleston with Bro. Akers, the pastor, and preached for him that night. Next day I left for Chattanooga, enroute to Birmingham, Ala., to spend a few days with relatives. In Chattanooga my communion with the saints was

sweet, but my heart was made sad as I saw so many of the boys and men in the uniform of the United States patronizing the bar-rooms of that city. Where are the Christian voters of the land that these hell holes can not be gotten rid of?

I reached Birmingham at 11 30 p. m., the 15th ult. I left here a little more than seven years ago a sinner on my way to hell, but I bless the Lord that I now have salvation that is free, full, and fiery. The city seven years ago was wicked, it is wicked now. It is revelling in sin and wickedness. Men and women going to hell, and the fine, fashionable, formal churches doing little, if anything, to rescue them. When the Halls opened their mission here they could not have found a better field for work, and I know of no city in the South needing full salvation more than this place. Dr. Carradine did good here; the Halls (I am sorry I did not meet them), did good, and yet there is a vast harvest field. I understand that the mission where Sister Hall labored so faithfully is closed, but Bro. W. P. Brewer is to re-open it in another section of the city. May God's blessing rest upon it. Sister Maggie DeBardeleben, who has been laboring for the Master in the mission, and who is called of God to preach, is one of God's true ones. Join me in prayer for her complete healing, if she is not healed ere this goes into print.

I go from here to Boyle, Miss., then to Marshall, Texas. Pray for me to keep low at His burnished feet. God bless you all and the PENTECOSTAL HERALD.

On fire, EDWARD KELLEY.

N. B.—My address till October 1st will be 2010 Third Ave., Birmingham, Ala.

ROYSE, TEXAS—I have been a believer in sanctification for a long time, but never sought it rightly till I went to the camp-meeting at Poetry. There I heard "sound doctrine" preached as never before, and I, with all that I had, was soon on the altar. Thanks be to God! with my little gift came sanctification full and free. How little was my gift and how great was God's! Just to think, He would pour out such an unlimited blessing on me, and I so little and unworthy! Well, "I'm happy on the way" but find some right rough sailing at times; but thank God, His word comforts me and makes me feel and know I am right. I was reading the *Texas Christian Advocate* the other day, and my! how the "second blessing" was scored! Well, I dropped my paper in my lap, closed my eyes and prayed earnestly for God to take the scales from the eyes of some of our preachers. The town in which I live has six or eight hundred inhabitants in it, and only six who are sanctified—six women; but praise the Lord, we feel that the promise is to us and that ere long there will be many more. We (these six sisters) are praying daily for God to open a way somehow, whereby sanctification will be preached as a second work of grace in our town; while we are few in number, we feel strong in the Lord. We have organized a holiness prayer meeting to be held every Monday afternoon at the home of some one of these six sanctified sisters. We have invited any and all who may wish to attend. These little meetings are a regular feast to our souls. Will all who read my communication please pray for these six, that a sweeping holiness meeting will shortly be held in our town? God bless the HERALD and the holiness cause, is the prayer of a saved and gloriously sanctified sister.

MRS. J. W. YATES.

HAVE you read "The Two Lawyers?" If not, send to us for a copy. Price, 50 cents.

EDITORIAL.

REV. H. B. COCKRILL.

WALDRON, ARKANSAS, CAMP-MEETING.

Our meeting here is a success. Already over twenty bright professions. Owing to the intense opposition this is considered a good work. The altar is filled with seekers, and we are expecting others to be converted and sanctified before the close. I go from here to Magazine, Ark., where I will spend two weeks assisting Rev. P. W. Campbell, a former Kentuckian, in a meeting.

We find in Rev. Lee Stewart, who is pastor of the M. E. Church here at Waldron, and the promoter of this camp meeting, a deeply spiritual, discreet and useful young man. He has worked hard to make the meeting a success, and quite a number of his members have entered the experience of full salvation.

Though this was the first year of the meeting I found a nice, commodious tabernacle, well seated, and several cottages erected by campers, who entered into the meeting with commendable zeal.

God has been with us in a most remarkable way. His power has rested upon us from the start, and wave after wave of divine glory has swept through the souls of the workers.

We call the people to worship five times a day by blowing a conch shell. This is done by a sanctified young lady, Miss Ada Holder, who is ready to do any thing she can for Jesus. This, no doubt, is acceptable in His sight.

Some years ago Dr E. T. Rinehart and I were holding a meeting in Glasgow, Ky., and one lady who got sanctified, made the Doctor a present of a beautiful fox horn which he purposed using at the camp-meetings to call the people together.

We can but feel that the foundation for a wide spread revival has been laid for next year. We have been careful to do such thorough work that we trust we leave no "burnt district" behind us.

The Rev. L. A. Campbell, formerly of Kentucky, has rendered us efficient service in song.

Brother Stewart is taking good care of the preacher. He has a comfortable room. And one luxury rarely ever seen on a campground, a good feather bed to sleep on. Brother and Sister Schafer, who run the dining hall, are giving us plenty to eat. The kickers and grumblers and growlers have been plentiful, but God has given us the victory. Brethren, pray for us.

THE CHURCH vs. THE SALOON.

REV. C E BOSWELL.

Whether we will or not, the saloon is arrayed against the church. The church should be aggressively arrayed against the saloon. To my mind, there is but one solution to this problem. That is, the Church of God must combine its forces against this giant curse. The weapons of our warfare are not carnal, but spiritual, to the pulling down of the strongholds of Satan. I believe faith, prayer, the ballot, and an aroused Christian people can down the saloon in any given unit. The county is the legal unit.

The foregoing is the key that unlocks the door to sobriety, peace and prosperity of our State and National welfare. The county is the basis, and that law is unconstitutional that does not allow every individual unit of

society to say whether or not it shall be free. No county seat has the right to enforce slavery on the rest of the county. (For the liquor traffic is enforced slavery of the body, mind and soul of its victims.)

The liquor traffic (the devil believes in it, using wicked and base men as a cat's paw) is very wiley; knowing that the base of the earth are congregated in the towns and cities, proceeds to erect a municipality into a unit within another unit, which is contrary to nature or philosophy.

There can not be a unit within a unit. So it is utterly at variance with all right and justice for a county-seat to say it shall have the right to damn the sons of honest toil for mere paltry dollars. The devil knows that his day is done whenever the good old honest, toiling, sober, peaceful, quiet, industrious Christian farmer gets in his ballot-bullet at these places of criminal making.

Some one asks, "Do you mean to say there are no honest, sober Christian people in our towns and cities?" No, I do not say that, but I do mean to say that misery loves company, and the criminal classes are huddled together in our towns and cities, and the good people in these towns and cities need the better element of the country to counterbalance the preponderance of the criminal classes in the cities.

My contention is this, in free America, where we are supposed to rule and govern ourselves, and the majority is law in any given unit, the liquor traffic has the good people of Kentucky hoodwinked, and the people know there is a trouble but do not learn where the remedy is.

There is not a county, save one or two, in the State of Kentucky in which the saloons can not be closed in less than twelve months if the good Christian people are led on by their legitimate leaders, the preachers. There are just two keys to the situation, first, the proper and constitutional unit, second, proper leadership.

Just a word more with reference to this unit idea. Either one of two things is true, the country people have part, lot and interest in the county-seat, its courthouse, judge, its officers and the general welfare of its people, or they have not. If they have no part in them, they should not be taxed to support them. If the good, honest sober, Christian country men are taxed to support them, these good people have a right to say what kind of town they are to run.

Take the case of Georgetown and Scott county. This is clearly a case of taxation without representation. Scott county is taxed to build the courthouse, all public buildings, support the officers, but she has not the right to say, "Give us a sober town."

It is the violation of this principle that brought on the Revolution of 1776. It will do it again unless there is a change.

It is well known in public that the aroused Christian people of this commonwealth through her Interdenominational Committee, legitimately appointed by the various church bodies of this State, plead with the solons at Frankfort last term to give us a law with this proper unit—the county.

It is also known that these gentlemen were too busy doing nothing (pitching paper wads across the house at each other like school boys), to do any thing to save the boys of our country from ruin. This bill the Christian people (the church) wanted passed, could find no room in the law. But bills that did not affect the morals of the people could get all the attention needed. It is due the Senate to say the bill passed that house. If any mother wants to know if her Representative

thought more of protecting the fish of the sea and fowls of the air than her own darling boy, let her write to the *Kentucky Star* at Georgetown, and get a copy of how every Representative voted on that measure. The *Kentucky Star* is the organ of the Interdenominational Committee of the State of Kentucky. Every Christian voter in the State ought to have it. Send for a sample copy. This Committee wants to put a secretary in the field to awaken Christian voters to their duty. No man should go to the State Congress who is opposed to the liberties of the people. All who opposed that bill were opposed to Kentuckians being free, wanting them to be dupes to the liquor oligarchy.

A word as to leadership. I say the preacher of the gospel is the proper and God appointed leader of the people on all questions that affect the morals of the people. It does not make any difference how much the devil may howl, God has placed the preacher as a watchman upon the walls of Zion. He must cry aloud and spare not; he must tell the people of every enemy to their soul's interest: he must lead in this fight against this liquor traffic. The Church of God expects him to lead in this fight now about to be waged in the State of Kentucky against the saloons by the combined forces of the Church of God. Let there be no timid souls. We must fight or die. The enemy has already bound us hand and foot. There must be a combined, altogether fight on this question, even to the death of the liquor traffic. O, for a Harriette Beecher Stowe to write us an Uncle Tom's Cabin story to do the work just as effectually as that book broke the shackles from the enslaved negroes a generation ago. Somebody must be leader, will the preachers be? Thank God, I believe they will! God has not let the writer stay in a county seat for ten years without His closing the saloons. The writer has seen at least thirty saloons closed in the last decade. There are many awakened leaders in this commonwealth. Let thousands spring to the front and say, "What can I do?" Pray for victory; God will give it.

PELLEYTON, KY.—Our meeting at Columbia, Ky., closed last Sunday night with a grand temperance rally. Four hundred took the "White Ribbon Pledge." Owing to previous engagements we were compelled to close the meeting with an apparent victory just in sight. Preachers, doctors, lawyers, all classes were deeply interested, and salvation's tide rolled high. Souls were being saved at almost every service. The day services were held in the Methodist Church and the night services, which were largely attended, were held in the court-house. Each night the house was filled with people that were eager to hear the doctrine of full salvation. Our street services were very effective, producing conviction on some of the hardest hearts. We had the hearty co-operation of the several ministers of the town. Bro. Murrell, presiding elder, Bro. S. J. Thompson, and Bro. Crandell, pastors of the Columbia and East Columbia circuits, were with us, lending us a helping hand in our efforts to bring souls to Christ. Above all, God was with us, putting His seal upon our work. We are now engaged in a meeting at this place. God is with us, giving us victory. Pray for us.

Yours in Christ,

J C JOHNSON AND WIFE

THE TWO LAWYERS, price 50 cents, is now being delivered to subscribers. Send to the HERALD for a copy of this interesting story.

WOMAN'S COLUMN.

EDITED BY

TULA C. DANIEL, Hardinsburg, Ky.

One half of our year is gone with its record. What we do whether toward a perfect or imperfect closing, is for us to decide. Each of us no doubt would love a beautiful record for her Society. Then live for it, plan for it, pray for it, give for it. Not because it is "my Society," but because I am the Christ's and He is mine. I am joint-heir with Him, I am co-laborer with Him. His work is finished as far as earthly trial and suffering is concerned; mine is not. O the honor He bestows on us, that we should be workers together with Him! "Lo, I am with you alway," saith the Master. He sees and knows, and loves and rejoices; or is grieved and wounded in the house of His friends. What shall each bring Him, joy or pain?

Our District Secretaries are at work. Miss Katie Shively, of the Lebanon District, having organized two adult Societies at Shepherdsville and Upton, one juvenile at Jefferson, and the prospect of more to follow. Miss Jones, of Owensboro District, has held her district meeting. Fine attendance, much interest manifested. Miss Beaumont, of Henderson District, held her district meeting at Corydon, resulting in marked increase in missionary spirit, the making of two life members, a reorganization of the juveniles of Corydon. Rev. W. R. Smith preached two fine missionary sermons for them on Sunday morning and evening.

Other Secretaries are full of hope for the work, and our eyes are upon Him. Letters from auxiliaries show an earnest love for the work, and a desire to go forward this year.

Figures are wonderfully eloquent, do you know it? They are not dull, dry, insipid; but speak so loudly, clearly, eloquently, of the facts back of them!

To one Society, the record of whose mite boxes was so startling. I wrote asking how they were managed. From Mrs. Woodard, the Corresponding Secretary, at Trenton, we have: "You asked about how many mite boxes we have in use. Last year we had ten (the proceeds were \$33 16, Ed.), this year we have fifteen, and we hope in our mite box opening in March next that we will have cause for rejoicing. At our next opening we will have a praise service, and each one will tell how she made her mites. We give you a cordial invitation to be present" (Thank you very much. Can't you, too, invite some of your immediate neighboring Societies?) She further writes: "Pray for us; we have one special hour to pray for our Society, for our sisters and brothers, and for our missionaries. Will you join us? Every Sunday afternoon at 5 o'clock is our hour. How much more willing the dear Father is to give than we are to ask!"

Faith and works, prayer and effort evidently go hand in hand in Trenton auxiliary. We find the first year's record of mite boxes in that Society to be \$11 50. Another year \$25 90. Others \$39 13, \$24 79. Do you not think they deserve to be spelled as "Margrit" did hers: MIGHT? They are evidently potential.

Concerning our Missionary Candidate, Miss Alice Griffith, of Marion, Ky., Mrs. Trueheart writes: "Papers fully endorsed, and your candidate recommended to the Training School. I think the Louisville Conference Society may congratulate itself on this candidate." (We do, and wish we had half a dozen more to send with her.)

Rev. Young J. Allen, our missionary to China, will be in Henderson, September 19th, in Louisville, September

21st and 24th, and September 27th and 28th. Let all who possibly can, avail themselves of these opportunities to hear this great and good man.

Bibles For the "Kentucky."

Adopted by the Anchorage, Ky., Sunday school on Sunday, August 28, 1898.

The Anchorage Presbyterian Sunday school sends its greetings and makes the following suggestions to the Sunday schools of the State of Kentucky.

In a very short time there will be put into the service of the United States navy a great battleship bearing the name of our State. We believe its equipment will be complete only when each of its officers and men is furnished with the Word of God. We therefore suggest that a special contribution of at least one cent be made from each Sunday school scholar, teacher and officer in our State on one of the Sabbaths in September, 1898, and that this be forwarded, with the name of the school and the names of its members, to Mr. J. C. Mahon, Secretary Fidelity Trust and Safety Vault Company, Louisville, Ky., who is requested to act as treasurer of the fund, and that the money thus collected be applied to the purchase of a large Bible for the battleship KENTUCKY, and one of the best bound Bibles, containing the concordance, for each officer and member of the crew of the ship, and that these Bibles be imprinted with a suitable inscription and be presented, with the names of the schools and members, properly bound, to the ship and its crew.

In order that this suggestion may reach every Sunday school in the State, we ask that it be endorsed and published by each of the religious and secular newspapers of the State, and that the State Secretary of the Kentucky Sunday School Association, Mr. E. A. Fox, be requested to notify, through the proper channels, each Sunday school, and that he be the chairman of a committee selected by him and the Treasurer, to carry out the object of this paper.

For Heavy, Sluggish Feeling Use Horsford's Acid Phosphate.

It produces healthy activity of weak or disordered stomachs that need stimulating, and acts as a tonic on nerves and brain.

LANCASTER, KY.—The showers of grace together with the generous bestowal of material blessings, make us want to praise God for this year spent in His work.

Our last quarterly meeting for this year was held August 20-21.

The Eder's claim paid in full and other claims pretty well up. We hope to make a full report at Conference.

During the current year three meetings have been held on this work.

The first one we conducted ourselves and although the visible results were not what we expected, the church was blessed and good was accomplished. A missionary society was organized soon after the close of the meeting and the ladies are doing a good work.

Our meeting at this place closed last week. Rev. O. Moore and Rev. J. W. Carter, with Miss Carson at the organ, were our helpers. After one week of excellent preaching, Bro. Moore was taken sick and had to leave us. We pray he may be speedily restored to health.

Bro. Carter, in his earnest, unassuming way, gave us a plain, practical gospel, and the Lord used it for good. May the Lord bless this young man. There were two professions and five additions to the church.

The third meeting was held near here by Bros. Bottoms, Robinson and Wilson. We preached for them last Sabbath afternoon and baptized a number who had been converted during the meeting. May the Lord greatly bless

and use for His glory, these godly men.

As we retrospect the closing conference year, we praise God for what He has done for us and for what He has enabled us to do for others, but we are not satisfied. We want our people to know more of our blessed Christ, as their own Christ—a Christ who will be with them each day in the year; a Christ who will save them from sin. May God bless our people here. Several of them take the PENTECOSTAL HERALD and we wish it was in every home.

Pray for us W. L. CLARK

RAMSAY, ALA.—DEAR HERALD: In obedience to a call from Rev. R. W. Burton, Seashore District, Mississippi Conference, Fuller Circuit, I left home on July 28th took train at Livingston, Ala., for E. Lisle, Miss., on N. E. R. R. for a trip of one hundred miles, thence fourteen miles west, through the beautiful pine forests, and we were safely domiciled with Bro. Henry Priggen, ready to commence the meeting on the 30th, at Hebron, where they have a very neat and commodious building which could not near hold the people. On Monday the fire began to fall; Wednesday the meeting closed. Your humble servant did all the preaching, except one sermon by the Presiding Elder, Bro. Powell. The brethren claimed it to be the best meeting they had ever had. Thursday morning found us comfortably seated in a buggy, behind a beautiful pony, with Bro. Priggen as driver, bound for the home of Rev. R. W. Burton. Here we rested until Saturday morning, when we started for Eminence, where we arrived in due time and held a prayer service, with a fine talk from the preacher in charge. Sabbath morning we commenced preaching two sermons a day—11 a. m. and 4 p. m.—and notwithstanding the heavy rains, we had fine congregations. On Tuesday the fire fell and shouts of victory were heard from the lips of the old soldiers, while shouts of joy went up from the newborn souls. Wednesday we closed, with six additions to the church. As to the number converted and sanctified, we can not say. Saturday my cousin again took me in his buggy, bound for Oakborey, where a prayer service was held. Here we preached two sermons each day for three days, when I felt that I should leave for home. On Monday the fire fell, and the ringing shouts of happy souls were heard far out in the forests. On Tuesday, after a sermon from the text, "According to your faith, so be it unto you," I never before saw such a demonstration of the Spirit. Shouts and cries all over the house, and after the benediction the shouts still continued quite awhile. One brother, who is in the enjoyment of sanctification, got so happy that he could not stand up. Many at these meetings swept into a higher life, some calling it sanctification, some holiness, some rest of spirit, etc. One good Baptist brother left, (while his daughter shouted the joys of a higher life), saying if he was ever caught in such a place again they might take him to the asylum.

The day of general reckoning only will reveal the good that has been done in these meetings. To God be all the glory. I left the meeting with my cousin, R. W. Burton, who, I hope, will give a full report of the same.

Your brother in Christ,

J. W. BURTON.

P. S.—This being my first letter to you I will state that I am a local elder in the M. E. Church South, and in good standing. Let's have the convention.

Professor S. G. Smith principal of the Capitol Music School, Columbus, Ohio, writes: "Your Tears and Triumphs No. 2" received. I like it very much indeed. It is SUPERLATIVELY FINE, and very ably edited for church work. It deserves a large sale."

Order of PENTECOSTAL PUB. Co.



Every woman should know that there is a great home medical book that tells all about the reproductive physiology of women, and all about the home-treatment of diseases peculiar to the sex. This book contains 1008 pages and over 700 illustrations. It is called Dr. Pierce's Common Sense Medical Adviser. It used to cost \$1.50. Over seven hundred thousand people purchased it at that price and over 1,200,000 people now own copies of it. For a limited time copies will be given away free.

This great book contains the names, addresses, photographs and experiences of hundreds of women who were once hopeless invalids, but who have been restored to robust womanly health by the use of Dr. Pierce's Favorite Prescription. This marvelous medicine acts directly on the delicate organs distinctly feminine. It makes them strong, healthy, vigorous, virile and elastic. It fits for wifehood and motherhood. It banishes the usual suffering of the expectant months, and makes baby's advent easy and almost painless. It robs motherhood of its perils. It insures the robust health of the little new-comer and a bountiful supply of nature's nourishment. It transforms weak, sickly, nervous invalids into healthy, happy wives and mothers. For a paper-covered copy of Dr. Pierce's Common Sense Medical Adviser, send 21 one-cent stamps, to cover cost of mailing only, to World's Dispensary Medical Association, Buffalo, N. Y. For elegant French cloth binding, 31 stamps.

Miss Edith Cain, of Clifton, Allegheny Co., Pa., writes: "After two years of suffering, I began taking Dr. Pierce's Favorite Prescription and am now entirely cured. I had been troubled with female weakness for some time and also with a troublesome drain on the system, but now I am happy and well." In cases of constipation and torpid liver, no remedy is equal to Dr. Pierce's Pleasant Pellets. They regulate and invigorate the stomach, liver and bowels. They never fail. One little "Pellet" is a gentle laxative and two a mild cathartic. They never gripe. An honest dealer will not urge a substitute upon you.

BIG SPRINGS, TEX.—Have just closed a precious meeting at Signal Mount, conducted by Rev. G. B. Hines, of Abilene, Texas. There were thirty-two professed pardon or reclamation or sanctification. One Protestant Methodist preacher who attended the meeting has been sanctified since the meeting closed. The Methodists, Baptists, Camp-bellites got sanctified. Brethren, if you want a Holy Ghost preacher, get Bro. Hines. Yours, on the victory side until Jesus comes,

F. T. POLLARD.

"What is the price of Dobbins' Electric Soap?"

"Five cents a bar full size, just reduced from ten. Hasn't been less than ten for 33 years."

"Why that's the price of common brown soap. Send me a box. I can't afford to buy any other soap after this."

Pullman's Latest Triumph.

New Compartment Sleeping Cars leaving Louisville 8 15 p. m. daily for Chicago over Pennsylvania Short Lines are fresh from the Pullman works and represent the latest triumph of that famous car-building establishment. For special information on the subject address C. H. HACKETT, D. P. Agt., Louisville, Ky.

"How to Keep Sanctified."

Under the above little Rev. J. O. McClurkan has prepared and ready for sale a 30 page booklet which will prove eminently helpful to those who have entered the experience of perfect love. Every sanctified person should have a copy. Get a dozen and send them to friends who need assistance and strength in living this life. Price 5 cents per copy, or six for a quarter, or a dozen for 50 cents, postage prepaid. Order of Rev. J. O. McClurkan, Nashville, Tenn., or of ZION'S OUTLOOK, Nashville, Tenn.

CANCER

The following and many other reliable persons testify to my scientific treatment of cancer without the knife: T. E. C. Brinly, Louisville, Ky., noted plover manufacturer, cured 19 years ago. Prof. H. McDiarmid, Hiram College, Hiram, Ohio, cured 7 years ago. Address, Dr. C. Weber, 121 W. 9th St., Cincinnati, O., for further particulars and free book.

For the PENTECOSTAL HERALD.

A FARMER AMONG THE TURKISH AND RUSSIAN.

REV. W. B. PALMORE, D. D.

During the most frenzied fury and wildest excitement of Turkish atrocities and Armenian massacres, we made a journey through the Turkish and Russian Empires. In 100 days our passport was in greater demand than in twenty years of travel in almost every other part of the world. Before getting through Serbia, Bulgaria and Roumelia, it had been used three times in twenty-four hours, and we had been aroused at various hours of the night to answer, "Whence? What? Who? Whither?" During the second night we were the only occupant of a coupe of an European car. About midnight we were suddenly aroused from a profound slumber as the train crossed over into the Turkish frontier. We were dazzled by Oriental colors and the glitter of carbines, pistols and swords! Policemen, soldiers and censors blustering in unknown tongues and pulling at our baggage. They seized about all the books we had and took them to another part of the train. One book in the shuffle and scramble we managed to conceal, presented by Spencer Trask, of New York. The title was in big red letters, "Horrors of Armenia!" by an Eyewitness. This book was highly prized, but we sacrificed it on the altar of prudence, by backing up to an open window and dropping it from under our coats into the darkness outside of the rushing train. All our other valuable books on Turkey the Government of the Sultan will probably keep until a great fleet of our battleships some day steams into the Dardanelles and demands indemnity for American losses!

In the early gloaming of nearly every morning while we were in Constantinople, several Armenians would be found hanging on improvised scaffolds on a pontoon bridge near our hotel. A few days after we left this hotel, 6,000 Armenians were murdered in the streets around it. Imagine a farmer sleeping in the fourth story and suddenly aroused about 2 o'clock, the still hour of the night, when all sounds are supposed to be hushed, to hear 10,000 dogs barking at once on every key of the chromatic scale, and carrying all the parts! Leaping from our slumber and couch in confused consternation and rushing to an open window to see whether the city is on fire or whether it is being stormed by the combined powers of Christendom! Amid such a babel of human tongues by day, there was some satisfaction in finding all this army of dogs to be barking in English! Only man has had a Babylonian tongue-tangle. Every other genus of sentient life speaks the same language the world over.

While gazing from that window we thought of a night just 2,236 years preceding, when Philip, of Macedon, was besieging old Byzantium. While he was secretly tunneling under the walls, a light in the form of a crescent suddenly appeared in the heavens, which awakened the barking Byzantium dogs, and thus a garrison was aroused and the city saved. Since then the dogs have had the right-of-way by the Golden Horn and Bosphorus, and the crescent on Saracen banners has floated for 455 years in Europe, Asia and Africa.

A few of the visions of life linger in memory like a renaissance or new birth. A solitary midnight stroll through the Yosemite, a day dawn on Kinchinjunga and Mount Everest, a sunrise on Athens and the bay of Salamis, a sunset on the Vega of

Andalusia seen from a tower of the Alhambra, the bay of Rio Janiero from the summit of Corkovada, the Midnight Sun from the North Cape, and our first view of Jerusalem. But for royal richness and marvelous blending of colors, there is nothing on earth comparable to the Yellowstone chasm and a sunset view of Constantinople from the summit of the Galata tower. The majesty of Michael Angelo, the delicacy of Raphael, the gorgeous glow of Rubens and the sombre shadows of Rembrandt are seen at every angle from the top of this ancient tower. If all the colors of all the artists of all the ages were spread upon one canvas, it could not exceed the splendor which Europe, Asia, nature, art, land and sea have here artlessly combined in one picture. The purple domes and white minarets of a multitude of mosques, the dark green of majestic cypress trees in a hundred cemeteries of six cities, red-tiled roofs toned by weeks, months, years or centuries into every conceivable shade; Jewish synagogues, Greek and Armenian Churches, palaces, barracks, homes and harems of a score of nationalities; the sea of Marmora, the Bosphorus and Golden Horn, on which float the many-colored flags and ships of the world, all softened, blended and glorified in the crimson sheen of the setting sun.

Over all, hangs the pall of Mohammedanism, and back of all is the horrid history of Turkish terror and atrocities. But in front of this black background of history will ever flit and float two fair figures in white, like angels of mercy, Florence Nightingale and Clara Barton. In Scutari, across the Bosphorus, in the edge of Asia, is a vast lemon-colored hospital with 1,000 windows gleaming in the face of the setting sun, bearing the name of the heroine of the Crimea. Here she wove the golden halo that will ever surround her musical, magical name, in softening the asperities of war, alleviating the suffering and cheering the drooping spirits of wounded heroes. Here the wounded, grateful, chivalric spirits kissed her shadow upon the wall as she ministered to them by day and by night. On the opposite shore we met the brave, radiant, heroic Clara Barton, the story of whose life in our Civil War and the Franco-Prussian War, sounds like romance. The dawning rays of a life beyond are gleaming above her brow, but the stranger would never suspect that she has passed far beyond her threescore and ten. It required more real courage to do what these two women have accomplished than it did for the Earl of Cardigan to lead the charge of the "noble six hundred" into the valley of death at Balacava.

We were with Miss Barton and her financial agent, Mr. George H. Pullman, a short time while they were distributing \$100,000 among the bleeding, starving Armenians, a few thousand of which were raised through the St. Louis Christian Advocate. Then we entered the Russian Empire, traveling about 8,000 miles in unbeaten paths, around the Black Sea, over the battlefields of the Crimea, to the old city of Tiflis, North of Mt. Ararat, across the Caucasus with horses, over the Caspian Sea and 2,000 miles up the Volga. We visited the Pan-Russian Exposition at Nishni Novgorod, traveled over a part of the great Siberian Railroad, which will be completed in the early years of the coming century, about 7,000 miles in length, and will connect Petersburg and Vladivostok. Then we visited Moscow, Petersburg, and Warsaw, of all of which we will



GO TO THE OLD RELIABLE

LOUISVILLE... DENTAL PARLORS

For GOOD SUBSTANTIAL DENTAL WORK at HONEST PRICES.

Your teeth extracted without pain and NEW ONES made in ONE day.

OUR NEW METHOD Of inserting Artificial Teeth without plates should interest every one who has lost any of their teeth. Why? By our method they can be replaced to be as strong and serviceable as the natural ones.

Teeth extracted and filled without pain. All charges for service are reasonable, and our work is guaranteed. No students are employed in this office. Lady in attendance. Appointments made by mail.

LOUISVILLE DENTAL PARLORS,
Over the Avenue Theatre, near Walnut street.
544 FOURTH AVENUE, 544.

write more extensively in a book soon to be published on, "What a Western Farmer Saw in the Turkish and Russian Empires."

Russia now has a law prohibiting a minister entering the Empire as such. The preachers representing the British Bible Society enter as Book merchants. Fortunately for us we have been identified with and supported by a farm for fifty years. We were born on a farm. The first twenty-two years of our life our home was on a farm not our own. The larger part of this first twenty-two years of life we plowed and labored as a regular farm hand. For about twenty-eight years we have owned a little farm of our own. It contains only 320 acres, but it happens to be in the garden spot of the world. The \$20,000 invested in it does not yield a very large per cent. of income, but it furnishes our entire personal needs: board, clothing, educational and traveling expenses. A man may have one vocation and several avocations. What little money we have made by way of our avocations, such as merchandising, preaching, lecturing, publishing, writing and editing, we have been able to use in some other way than in personal expenses. We have ever felt a little awkward and but poorly qualified in all our avocations, but perfectly at home and thoroughly prepared for our vocation, by which we have been supported for a half century. So we did not hesitate to suspend or lay aside our avocations, and enter Russia as a farmer. We would not have attempted to preach in Russia for a thousand dollars a sermon. Had we attempted it, possibly we would now be languishing in a Siberian prison. Connt Pashkoff, who was converted under the preaching of Lord Radstock, also became a great preacher, and was banished by the Russian Government. He owns a very large farm in Russia, which he is allowed to visit once a year, on the condition that he signs a written obligation not to preach while in the Empire.

Some of the Russians were a little curious to know how a farmer could be so far away from his farm in harvest time. Our invariable response to this inquiry was a candid explanation of the fact that we do not cultivate our farm with our own hands, but by tenants. We stay on the farm a very small part of the time, but keep a vigilant watch of every department and detail, directing largely by mail.

St. Louis, Mo.

"ROYAL" Mantel Folding Beds
No Weights. No Danger.

"Victor" Extension Tables,
Carry their own leaves—a child can operate them unassisted.

Schupp & Schmidt
Mfg Co.
Louisville, Ky.

Illinois Central R. R.
has Through Passenger Trains and Fast Mail-
clent Double Daily Service from Cincinnati
and Louisville to

MEMPHIS AND NEW ORLEANS
in connection with the B. & O. S. W. to Louis-
ville, reaching direct or making close con-
nections for principal points

SOUTH & WEST
on its own and connecting lines, including,
Vicksburg and Jackson, Miss., Baton Rouge
and Natchez, La., Little Rock and Hot
Springs, Ark., Waco, Fort Worth, Dallas,
Houston and San Antonio, Texas, and points
on the Pacific coast. It also has through
passenger trains and fast efficient double
daily service from New Orleans, Jackson,
Memphis and points South and West on its
own and connecting lines to

**CINCINNATI, LOUISVILLE,
CHICAGO & ST. LOUIS**

making direct connections with through
trains for all points

NORTH & EAST
including St. Louis, Chicago, Buffalo, Pitts-
burg, Cleveland, Boston, New York, Phila-
delphia, Baltimore and Richmond.

SOLID VESTIBULE TRAINS.
**THROUGH PULLMAN BUFFET SLEEPING
CARS.**
**THROUGH FREE RECLINING CHAIR
CARS**

Particulars of your local railroad Ticket Agents
S. G. HATCH, Div. Pass. Agent, Cincinnati, O.
J. N. A. SCOTT, Div. Pass. Agent, Memphis

A. H. HANSON, S. P. A., W. A. KELLOND, S. P. A.
Chicago. Louisville.

**NASHVILLE,
CHATTANOOGA
& ST. LOUIS RAIL-
WAY.**

DON'T FORGET IT! By this Line
you secure
MAXIMUM of speed, safety, comfort,
satisfaction,

... **AT THE ...**
MINIMUM of expense, anxiety, bother,
fatigue.

EXCURSION TICKETS
On Sale at Reduced Rates from All points on
this Line and Connections to Nashville and
Return during the Continuance of the Tennes-
see Centennial and International Exposition.

PULLMAN Between Nashville and
PALACE Chattanooga, Atlanta, Au-
gusta, Macon, Jackson-
SLEEPING ville, Knoxville, Asheville,
CARS Washington, Baltimore,
Philadelphia, New York,
Portsmouth, Norfolk,
Jackson, Memphis, Little Rock, Texarkana,
Sherman, Waco, Dallas, and Fort Worth.

PALACE DAY COACHES ON ALL TRAINS!
INFORMATION PERTAINING TO
TICKETS, ROUTES, RATES, ETC.,
Will be cheerfully furnished upon
application to Ticket Agent, or to
A. J. Welch, Div. Pass. Agent, Memphis, Tenn.
J. H. Latimer, Southeastern Passenger Agent,
Atlanta, Georgia.
D. J. Mullaney, Northeastern Pass. Agent
50 W. 4th St., Cincinnati, Ohio.
R. O. Cowardin, Western Passenger Agent,
Room 405 Ky. Exch. Bldg., St. Louis, Mo.
Briard F. Hill, Northern Passenger Agent,
Room 328 Marquette Bldg., Chicago.
J. L. Edmondson, Southern Passenger Agent,
Chattanooga, Tenn.

W. L. DANLEY,
General Passenger and Ticket Agent,
NASHVILLE, TENN.

Dr. Poolkins, Dr. Gall and Mr.
Youngdick are known and talked
about far and near. Send for THE
Two LAWYERS.

A Tribute of Respect to Dr. Vaughan.

This tribute of respect was passed by the Church Conference of Stanford Church:

"WHEREAS, Our beloved brother and presiding elder of Danville District, Dr. W. F. Vaughan, has just closed his fourth year of most effective service in our district, and whereas, according to our law of limitation, he must needs depart from us, therefore,

Be it resolved, 1. That it is with deepest regret we part with our brother, and assure him of our sympathy in his afflictions, and prayers to follow him.

2. We most heartily recommend him as a most godly man, a pulpit orator, a great thinker and expounder of God's Word, and of fine executive ability.

3. That the above be spread in our most worthy county paper, the "Interior Journal," and a copy be sent to Dr. Vaughan.

W. S. GRINSTEAD, President,
DR. C. A. COX, Secretary.

Kentucky Conference of the M. E. Church.

The following are the appointments for the coming year:

COVINGTON DISTRICT.

G. R. Frenger, Presiding Elder.
Asbury, Cyrus Riddle; Augusta, R. D. Biven; Bellevue, O. E. Boreing; Covington—Main Street, Thomas Handford; Shinkel Chapel, J. D. Walsh; Union, H. W. Ewing; Dayton, D. P. Holt; Foster, J. B. Perryman; Germantown, A. E. Ulrich; Ludlow, J. A. Colledge; Maysville, F. W. Harrop; Milldale, J. M. Ackman; Mt. Olivet, Bird Hughes; Newport, C. W. Sutton; Powersville, T. H. Conroy; Sardis, W. H. Calvert; West Covington, William Jones; Chaplain U. S. Army, R. W. Springer; Professor in Union College, Barbourville, D. W. Clark.

ASHLAND DISTRICT.

J. G. Dover, Presiding Elder.
Advance, A. L. Williams; Ashland, A. B. Leonard; Ashland Circuit, John Cheap; Blaine, Supplied by H. H. Manker; Catlettsburg, G. C. Mosher; Dorton, Supplied by B. F. Collins; East Maysville, T. B. Stratton; Flat Gap, Earnest Darragh; Greenup, H. C. Shaw; Louisa, W. H. Davenport; Olive Hill, N. H. Young; Paintsville and East Point, Isaiah Cline; Pikeville, J. G. Dover; Quincy, J. F. Deal; Salyersville, W. M. Walker; Tollesboro, N. G. Grizzle; Vanceburg, G. N. Jolly; Wallingford, J. G. Ragan; Warnock, Supplied by B. D. Morris.

LEXINGTON DISTRICT.

E. L. Shepard, Presiding Elder.
Albany and Gap Creek, John Pittman; Bethel Ridge, L. R. Godby; Gradyville, R. F. Mills; Gratz, A. F. Felts; Harrison, J. L. Sturgell; Holly Hill, to be supplied; Lexington, B. R. Wilburn; Middleburg, F. R. Creech; Nicholasville, V. T. Willis; Pulaski, P. H. Ebricht; Riley, to be supplied; Saltlick, G. W. Howes; Shelbyville, F. T. Kelly; Somerset, E. B. Hill.

GREEN RIVER DISTRICT.

S. W. Shelton, Presiding Elder.
Arlington, J. H. Hays; Bremen, W. I. Taylor; Deer Lick, Jasper Field; Dexterville, C. S. Jupon; Earlington, W. C. Wilson; Greenville, H. R. Hardison; Henderson, Harry Smith; Hickory Grove, C. C. Hall; Hopkinsville, James T. Smith; Marion, G. M. Burnett; Morgantown, A. J. Bennett; Owensboro, D. F. Kerr; Owensboro Circuit, E. B. Timmons; Onton, G. P. Jeffries; Paducah, Thomas Adams.

MIDDLESBORO DISTRICT.

J. S. Miller, Presiding Elder.
Annville, R. T. Moores; Barbourville and London, W. G. Bradford; Barbourville Circuit, M. M. Roundtree; Beattyville, C. L. Stump; Booneville, S. F. Kelly; Breathitt, L. C. Roberts, supply; Burning Spring, J. A. Hall, supply; Campton, C. A. McQuinn, supply; Cal-

ley's Hill, J. R. Howes; Grays R. T. Leslie, supply; Harlan, T. J. Perkins; London Circuit, W. H. Ackman; Middlesboro, J. M. Newton; Pineville, G. E. Hancock; Rockcastle, Thomas Stinnett, supply; West Bend, W. H. Thompson; Williamsburg, J. T. Hopkins; Woodbine, Lafayette Davis; Agent of the Preachers' Relief Association, F. Grider.

LOUISVILLE DISTRICT.

C. J. Howes, Presiding Elder.
Beaver Dam, J. H. Brown; Bowling Green, W. B. Burton; Bowling Green Circuit, J. W. Cantrell; Hardinsburg, A. H. Davis; Leitchfield, C. S. Markin; Louisville—Epworth, C. P. Adams; Trinity, W. B. Collins; Wesley, John Phillips; No Creek, W. A. Cook; Sample, W. B. Sneed; Scottsville, S. B. Waldrup; Summit, J. M. Horn; Tompkinsville, J. H. Embrey; Vine Grove, C. F. Lucas; Woodsonville, A. D. Foster.

RICHMOND, KY.—I have just closed a very interesting meeting for Bro. W. F. Wyatt, near Richmond, Ky. There were several conversions and sanctifications, and some additions to the church. My wife and I made many warm friends while there, whom we shall not forget soon. L. MARTIN.

In Preparation.

Four brand-new books designed especially for the fall and holiday season, ranging in price from 50 cents to \$2.50. Prospectus will be ready in a few days after you read this notice. It consists of a well-made sample case, the four prospectuses representing the contents, illustrations and bindings of four beautiful books. The sample-case is made to order and is just large enough for the four prospectuses. It is very convenient for the agent to carry. This is the first announcement we have made of these new books, and every one that reads this has a chance to be among the very first in the field in their neighborhood. You have two or three months in which to roll up a big list of subscribers. These books are not simply for Christmas presents. They are valuable books for any season of the year, yet thousands of people buy books at the Christmas season who never buy books at any other time. You could not have a more salable and appropriate set of books for this season than we shall offer you. They appeal to patriotism, appeal to people of literary tastes, suit those who want reading for their children, and books to amuse the little ones. Our terms to agents on these books will be most liberal. It requires no capital or experience. We will pay the freight on your books, and in every way make the work just as easy for you as possible. Besides, we will offer some valuable premiums, which will greatly increase agents' profit in cash. What will be your share in this rich harvest? Those who want to be first among the many hundred agents we will send out with these new books, write us at once, naming the territory you wish to work, and we will, as soon as circulars and terms are ready, send the same with special information concerning the work.

Address, PENTECOSTAL PUB. CO.,
Louisville, Ky.

Evangelists' States.

REV. SETH C. REFS.
Home address, Providence, R. I.
August 23-28, National P. rk Camp, New Jersey.
August 29 —, Ocean Grove Camp, New Jersey.
September 3-13, Cincinnati, Ohio.
September 14-16, Lynn, Ind.
September 17-27, Beulah Heights Camp, Ky.
September 28-October 5, M. E. Conference, Mannington, W. Va.

CANCER 30 years experience cures all cases of cancer, including cancer of the stomach, liver, lungs, and other organs. Address Dr. L. B. Grady, Norfolk Bldg., 5th and 6th Sts., Cincinnati, Ohio.

BOOKS! BOOKS! TWO GREAT BOOKS FOR THE PEOPLE.

Scenes from the Life of Christ, PRICE \$2.00, PREPAID.

Containing sixty-four superb half-tone engravings on enamelled paper, full page, with appropriate text on opposite page. Reproductions from all the great Masters of Art. Size of Book, 10 inches by 7 inches; appropriately bound in vellum cloth. You will never regret the price paid for this book as you will find it so helpful and interesting. It will be an ornament to your home.

Lives of Our Presidents, PRICE \$2.50, PREPAID.

"Lives of Our Presidents" is a beautiful silk cloth bound book, gold title, 6 1/2 inches by 9 1/2 inches, 384 pages, and contains half-tone photographs of all Presidents of the United States. Their biographies, also important events during their term of office is graphically written by that well known author, Virginia Townsend. This is one of the best books ever written of our nation's greatest men. Its chapters contain valuable information. Order today from

E. C. MAYES, Box 528, Louisville, Ky.

"TRUTHS AS I HAVE SEEN THEM,"

IS THE TITLE OF A

New Book by Rev. G. W. Wilson.

THE RESULT OF A MARVELOUS RESEARCH.

Splendid Testimonials.

REV. WM. McDONALD, SOMERVILLE, MASS.: "I have read 'Truths As I Have Seen Them' sufficiently to be able to express an intelligent opinion of its merits. To me it has been a rare intellectual treat. It is a book to be not only read, but studied. I have seldom read a book on the common topics of which it treats, so clear, so original, and convincing. It is a book which will live, while the subjects it discusses command the attention of thinking people."

A. HART, EVERETT, MASS.: "Truths As I Have Seen Them" is first-class."

DR. J. C. BRIGGS, SOMERVILLE, MASS.: "I want to express my thanks for the publishing of your book. I am glad God has raised up some one to express my inner thought if I could not express it myself."

REV. L. N. MOORE: "I am just reading Bro. Wilson's new book. It is solid and substantial throughout. The author's style is readable, and clear as crystal. He moves along high lines of thought, especially in chapters 1, 2, 8, 12, 19, where his discussions show him to be a deep thinker. The errors now current on divine healing, death to self, the relation of the senses and passions to holiness, etc., are exposed and brought to light. The author makes but little use of figures or flowing rhetoric, but reasons clear through his theme. The book ought to be read and studied by every thinking man and intelligent professor of holiness."

DANIEL STEELE, D. D., MILTON, MASS.: "This book, which I am happy to have the honor of introducing to the religious public, is a condensed presentation of sermons evidently written according to the advice given to the students of the Lane Theological Seminary by Dr. Lyman Abbott: 'Students, pump yourselves full of the subject, knock out the bung, and let Nature caper.' I predict that this book will be a blessing to every candid reader who is of the truth. The writer makes this prediction because he finds the hours spent with the proof-sheets to be a season of delightful communion with the Holy Spirit. Truths, which are good electric conductors from heaven to me, will not fail to be the media of great grace to others."

REV. WM. M. ERSKINE, IOWA: "I am reading your book, 'Truths As I Have Seen Them,' with interest and profit. It ought to have a wide reading."

BISHOP W. X. NINDE, LL. D., DETROIT, MICH.: "You are a profound reasoner and must be read slowly and thoughtfully. The book is stimulating. I like your chapter on 'Faith Healing.' I deem it conclusive and unanswerable. Other chapters dealing with timely and practical questions are well worthy of repeated reading. I was much instructed and edified by the last chapter. May the Lord continue to bless your efforts by voice and pen to promote the cause of evangelical holiness."

Bound in Fine Cloth; sent Postpaid on receipt of \$1.00.

Pentecostal Pub. Co., Louisville.

AMERICAN PLAN.

\$2.50 PER DAY AND UPWARD

Where Shall We Stop in New York?

AT MILLER'S HOTEL.

89 W. 26th Street.

Clean, Comfortable, Quiet, Convenient, Central, Homelike, Convenient to Shopping Districts, etc.

SEND FOR CIRCULARS.

SPECIAL RATES TO CONVENTIONS, ETC.

CHARLES H. HAYNES, Proprietor.

CUBA LAND & COMMERCIAL COMPANY
Homes in the Antilles.
IN CO OPERATION LIVES WEALTH.
TWO THOUSAND TOBACCO AND FRUIT FARMS
prepared for occupancy presents an opportunity for profit never before equaled
The plans show the most striking and conclusive evidence of the benefits to be reaped from Co-operation. In them are joined the greatest wealth producing forces ever united \$300 down and \$300 in three, six, nine and twelve months, will secure a home and insure \$500 a year.
Write for full information to
J. F. CLARK & CO., 71 Broadway, New York

\$50.00 REWARD
To any patient who is suffering with Liver or Kidney Troubles, Dyspepsia, Rheumatism, Dropsy or Headache, if you take our \$5.00 or \$10.00 Treatment for any of the above-named troubles, and if it don't cure or help you in one to two days, you can claim at our bank \$50.00 for a failure in your case. Send for symptom and testimonial sheets. **DENN'S SURE, SAFE AND SPEEDY CURE CO.,**
Box No. 1, Station A, Columbus, O., U. S. A.

An Immense Bargain!

No ambitious young man, desiring to become more useful, can afford to miss this chance for a valuable book on

"SELF-HELP"

With Illustrations of Character,
Conduct and Perseverance.

A strong English Classic, by Samuel Smiles.

He is known everywhere as an able author. The book contains nearly four hundred pages, is strongly bound in cloth, and sells the world over for one dollar.

SPECIAL PRICE, 45 CENTS.

Add 11 cents for postage, and make your order while they last.

Order from **Pentecostal Publishing Co.**
S. A. MULLIKIN, Book Mgr.

Soul-Stirring Songs

By JOHN MCPHERSON.

Specially adapted to Revivals, Sunday-Schools, Singing
Classes and Churches.

It has 150 pages and nothing has been admitted that has not received careful thought and attention. The very best writers of the day, both verse and song, have contributed to its pages. It has ten pages of Theory, that is progressive, precise and practical. It is substantially bound in boards, and sells at 30c per copy, bound in linen at 20c, and paper at 15c. Close rates to evangelists, singing teachers and dealers. Not a dull song in this book. Try a sample.

Pentecostal Pub. Co., Louisville, Ky.

YOU CAN TAKE
THE Missouri Pacific Railway
AND GO DIRECT TO THE GROUNDS OF THE
OMAHA EXPOSITION
Only Line that does it.

Double Daily Service.
Elegant Equipment.
Reduced Rates.

C. G. WARNER, Vice-President, W. B. DODDRIDGE, General Manager, H. C. TOWNSEND, Gen'l Pass'r and Ticket Agent,
ST. LOUIS, MO.

R. T. G. Matthews, Traveling Agt., 304 W. Main St.,
LOUISVILLE, KY.

From Rev. S. P. Stiles.
We have just closed a successful meeting at Peniel. We had the assistance of Rev. W. C. Moorman, of Big Springs, Ky. He is well suited to evangelistic work. He left me to make preparations to enter Asbury College to better equip himself for his calling. I predict for him a bright future. We are closing up our third and best year on the Louisville circuit. The Lord has wonderfully blessed our pastorate here. We have added 166 to our membership and baptized 108 children during these three years. Our conversions far exceed our accessions in membership. We have one Woman's Missionary Society and one Epworth League doing effective work. Our missionary society is in a very much better condition, both spiritually and financially, now, than at any time during my connection with it. We have recently pledged \$60 for a Bible woman, two of the members pledging \$10 each of the amount. The treasurer told me only a few weeks ago that the financial condition of the society was very much improved. We have all demands on us paid and money in the treasury. On last Wednesday evening I met with them and am happy to say it was one of the most inspiring missionary meetings I ever attended. At the close of the meeting we all knelt in silent prayer for the missionary cause, after which all led in a voluntary prayer, then and there the Holy Ghost fired every soul. We have spent on the Louisville circuit three of the happiest years of my iteneracy. I have tried to be a true shepherd, and the people have proved themselves in every way appreciative. I expect to be at conference ready for an appointment to come back or to go elsewhere as the Lord directs. May the hand of God guide our Bishop and his cabinet in the appointment of the preachers to their respective fields of labor.

CORYDON, KY.—Dear Herald: I want to say that your paper is a blessing in our home; would not be without it at all. I have for some time wanted to give my testimony or experience through your columns. I was converted at the age of fourteen years, sanctified at eighteen and married a sanctified preacher shortly afterward. We have proved faithful in our Christian experience or religious life, and I find it is no child's play to live a pure Christian; yet Jesus makes the way easy. I think the reason why so many find the Christian life hard is, because they do not get close enough to Jesus and stay there. I have been quite poorly for a long time—in bed five months; am now able to stay up all day and do light work as I feel like it, and I must say the Lord has healed me. I am weak yet, but my faith is strong and my heart is fixed trusting in God. I hope to do good in my home and will be useful wherever I go, for I delight to talk of Jesus and his love. I am doing my best to train our two boys for good, and a home in heaven. I wish to ask a question. Situated as I am, and as other ministers' wives are who have the care and responsibility of the home and the training of the children, who will be responsible at the judgment for the character of the children, should they prove to be in an unsaved condition or state? The father, mother, neither or both of them? I have the right thought along this line I think, yet I want to hear from the HERALD. "I am all out for Jesus to-day." **MRS. MILLIE ROYSTER.**
August, 24th, 1898.
[In some measure, both will be re-

FREE
No Charges whatever for Medicines, Instruments, or Appliances which may be necessary to effect a Permanent Cure.
Any form of Chronic, Broken down or Lingering Ailment of the Head, Stomach, Liver, Lungs, Heart, Bowels, Kidneys, Bladder, Female Complaints, Nervous and Spinal Affections, Epilepsy, Rheumatism, Paralysis and Blood Diseases.
R. C. BRADLEY, of Midway, Ky., writes—Last winter I was all crippled up with Rheumatism and was nearly dead with Kidney, Stomach and Heart troubles. I was a perfect wreck, but Dr. Brady saved my life and made a well man of me once more. Dr. Brady did more for me in 3 months than all other doctors have done in 3 years.
Free Treatment Until Cured!
To introduce and prove the merits of this new method of treatment, we will give free treatment until cured, to a limited number of the readers of this paper, only asking in return that when cured you will recommend us to your friends. All medicines and necessary instruments to effect a cure absolutely free. Send a description of your trouble, name and P. O. address at once, or write for our "Question Blank," and prompt attention will be given you free.
NATIONAL DISPENSARY, DR. M. BEATTY, PAINT,
Dep't N at 125 W. 12th Street, Cincinnati, Ohio.

sponsible. But upon the mother in particular, upon whom the immediate burden of training the children falls, the responsibility will perhaps be greatest. — EDITOR]

ESSEX, MO.—We have had a hard battle here but a glorious victory, praise the Lord. We have had thirty-three converted and sanctified up to this writing. Many more that are hungry. Bro. Rinkel, the pastor, had to be away most of last week to attend his mother's funeral in St. Louis. Pray for him in his time of sorrow. His prayers and work have contributed largely to the success of the meeting. Sister Skinner of St. Louis is with us aiding in the revival, a woman of ripe experience in holiness and revival work. Her prayers, testimonies, and work are an inspiration to the meeting and your humble servants are lending a helping hand with willing hearts, Glory! Our home is with Brother and Sister Collins and they are kind and considerate. Brother Collins is very hungry for holiness. Miss Eliza Jones, a young lady that makes her home here, is blessedly sanctified. We have had some glorious and powerful children's services. It would do an angel good to see their happy faces and they really shout. Eight saved one service. Dear ones, please pray for us. Yours in Jesus,
U. E. RAMSEY AND WIFE.

OLD MEN AND WOMEN AGENTS WANTED.

Any intelligent elderly person who can make money doing good with the "best thing in the world" will be worth of any condition with good results. I am now looking for such persons, and will give as much as \$100.00 per month for such persons. My agent's part better than any bank-getting-better-better-better-better and pay over and over on the same line. Write or call for particulars, name address and give name no reference. No long letters will be required. The ranges or money no credit.
Thos. Ross, 328-330 West Park St., Chicago, Ill.

DR. WORST'S NEW SCIENTIFIC CATARRH INHALER.

With Medicine
For one year mailed
FREE!
To all Readers
OF THE
Pentecostal Herald.

Cures Catarrh, Asthma, Hay Fever, Colds, Pains and Roaring in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness and all diseases of the Air Passages by inhalation.

SPECIAL OFFER.
For a short time I will mail to any reader, naming this paper, one of my new Scientific Catarrh Inhalers with medicine for one year, on three days' trial, free.
If it gives satisfaction, send me \$1.00, if not, return it.
Address,
DR. E. J. WORST, D. pt. Ashland, O.

EPWORTH ORGANS & PIANOS
For Homes and Churches. No Agents. Shipped direct at factory prices. SENT ON TRIAL—no money wanted until instrument arrives in good order and is found as represented.
"Correspondence" Free if you mention name and address of your Pastor as reference.
Williams Organ & Piano Co., Methodist Book Concern Bldg., 57 Washington St., Chicago.

MOTHERS Your Children cured of Bed-wetting. Sample free.
DR. F. E. MAY, Bloomington, Ill.

This is the Time to Get a Fine Bible Very Cheap.

BIBLES at Less Than HALF PRICE!

A Harvest for Agents.

GREAT PREMIUM OFFER

Genuine Bagster
Teachers' Bibles



with handsome flexible leather binding, large clear type, white paper, contain the Old and New Testaments according to the Authorized Version, together with new and revised Helps to Bible Study, a new Concordance and an Indexed Bible Atlas with seventeen full-page illustrations and twelve new maps.

TESTIMONIALS.

"The book is a marvel of lithographical perfection and the new feature of Bible Helps is itself worth several times the price of the book."—*Bishop J. H. Vincent.*

"I regard this edition, all things considered, as the most helpful yet issued. Since I study the interests of the people, I shall take pleasure in recommending this bible to them."—*Rev. R. G. Pearson, of Philadelphia.*

"It is just what a teacher wants; I do not see how it could be better."—*Rev. C. H. Spurgeon.*

"Will probably prove the most popular of all the teachers' bibles on the market. Almost every teacher and student will choose the Bagster."—*Michigan Christian Advocate, January, 1889.*

"It is a marvel of completeness. Nothing seems to be wanting."—*Prof. Sayce.*

The Bagster Bibles are Used and Endorsed the World Over by Teachers and Bible Students.

THE ONLY ABSOLUTE FLEXIBLE BOUND BIBLE.

A REVOLUTION IN THE ART OF BINDING.

- (1) The Book will Lie Open Perfectly Flat
- (2) Can be Folded Back to Back.
- (3) Can be Rolled Up Without Injury to the Back or Sewing.



Bagsters are the Originators of the Divinity Circuit or Yapp Binding commonly known as Oxford Binding, which was first produced by the house of Bagster in 1855.

Style A and B. Minion Type. Teachers' Bible.

Vision of the holy waters.

the bank of the river were very many trees* on the one side and on the other.
8 Then said he unto me, These waters issue out toward the east country, and go down into* the ydesert, and go into the sea: which being brought forth into the sea, the waters shall be healed.
9 And it shall come to pass, that every

EZEKIEL, 48.

B. C. 574.

8th.

verse 12.

chap. 47. 15.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

1st. 35. 17.

Style C and D. Bagster Brevier 8vo. Self-Pronouncing Teachers' Bibles.

Jacob goes down to Egypt.

GENESIS, 46.

The names of his children.

to the *commandment of Ph'araoh, and gave them provision for the way.
22 To all of them he gave each man changes of raiment; but to B'n'ja-min he gave three hundred pieces of silver, and five changes of raiment.

a mouth.

b carrying.

Ps. 133. 1.

Mat. 12. 25.

Jno. 13. 34.

Ja'cob and his sons: Rey'ben, Ja'cob's firstborn.
9 And the sons of Rey'ben: Ha'n'och, and Pha'l'u, and Hez'ron, and Car'm'el.
10 And the sons of Sim'e-on: *Je-m'a'e'l, and Ja'm'in, and O'h'ad, and *Ja'chin, and

Style E and F. Bagster Long Primer 8vo. Self-Pronouncing Teachers' Bibles.

Numbering of the people

NUMBERS, 26.

in the plains of Mo

16 And the LORD spake unto Mo's'es, saying,
17 Vex' the Mid'i-an-ites, and smite them.

1 ch. 31. 2.

2 ch. 31. 11.

hundred and fifty men; and* 'ti became a sign.
11 Notwithstanding, the ch'i'dr of K'o'rah died not.

They can be had for a short time, at the following remarkable y low prices:

Style A sells regularly at.....	\$2.50
Our special price with the HERALD one year, new or renewal.....	1.85
Bible alone.....	1.15
Add 18 cents for postage.	
Style C is an extra fine Bible, listed at.....	\$4.00
Our special price with HERALD, new or renewal.....	2.60
Bible alone.....	1.80
Add 22 cents for postage. Leather lining 25 cents additional.	
Style E is the "Bagster Long Primer," now so popular, and in many respects equal to Bibles sold for twice the amount, price.....	\$5.00
Our special price with the HERALD, new or renewal.....	2.90
Bible alone.....	2.20
Add 26 cents for postage. Leather lining 30c additional.	

In this sale we will furnish any of the above books with Index, at only 50 cents additional.

Name in gold lettering, 25 cents extra. Order to-day.

Pentecostal Publishing Company,

LOUISVILLE, KY.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

Spring Lake Camp-meeting.

We have just closed the Spring Lake holiness camp-meeting, four miles from Homer, La., of which Sister Walker is the founder and patroness, and in which she is ably assisted by Hon. A. T. Nelson, of this place, and a few others in this vicinity. There were large crowds in attendance, particularly on Sunday, and the altar was almost constantly filled with penitents, and many scores were added to the number of professors in both shining ranks. Dr. E. F. Walker led the meeting with his usual success, especially in preaching the Word, and he was ably seconded by Rev. Andrew Johnson, a twenty-two-year-old Kentuckian, who preached and prayed like a veteran, and created a most decided impression, if not sensation. The camp-ground, Dr. Walker assures us, is the most beautiful that he has visited in the South, while the accommodations supplied to preachers at least were first-class, and far ahead of the average modern camp. It is, no doubt, destined to great popularity in the near future. Bro. F. D. Van Valkenburg and the writer preached upon an average about once a day while the meeting lasted; the former with great acceptability and power. Among sensational occurrences transpiring during the meeting was a consultation among the holiness people of the leading towns of this part of the State with a view to the formation of our Holiness Union, and the calling of a pastor to serve them the ensuing year, which culminated in such a resolution. This does not involve a secession from the churches, but its effect will doubtless be to bring about strained relations between the members representing all Christian denominations, and their ecclesiastical heads. It is a little singular that these unions should at this moment be coming into existence in almost every part of our broad land, if there be no unseen hand manipulating the pliant subjects.

The writer was selected by the bands aforesaid to serve as their first pastor, and has accepted the post of danger and duty, with headquarters at Monroe or Arcadia, perhaps the latter. He opened here yesterday to large audiences in the opera house, having first been denied the use of the Methodist Church by the pastor, who at the same time took occasion to denounce him as a renegade and an anarchist, a statement which came with very bad grace indeed from one who but a short week previously had professed great friendship for him. J. M. BEARD.

HOMER, LA., Aug. 29, 1898.

Stutterers, Read This.

Rev. G. W. Randolph, the great voice doctor, who has so successfully treated many stutterers while in this city, has permanently located at 914 Madison street, Covington, Ky., which is just across the river from Cincinnati, Ohio, and connected with street cars, which stop at Bro. Randolph's Voice School at Tenth and Madison streets. No man can possibly carry better letters of recommendation than Bro. Randolph.

"16 to 0."

Terrific indictment of rum and rotten politics. This last work from the pen of Walter Zimmerman, is one of the keenest documents for prohibition we have ever seen. Friends of home, church and righteousness should "sow them knee deep." It was thus Neal Dow said Maine was carried for prohibition. You will not be disappointed in this tract.

Price delivered, 10 cents; per dozen, \$1.00; per 100, \$7.00. Pentecostal Publishing Company, Louisville, Ky.

Only a Few More Bibles to Go at These Prices.

EVANGELISTS' DIRECTORY.

PERMANENT ADDRESS

Archie B Adams, Ryan, I T
W G Airhart, Valda-ta, Tex
R L Averill, Hillsboro, Tex
Daniel A Wrey, Dublin, Texas
G H Ayers, Clyde, Tex
A C Bane, Pacific Grove, Cal
J D Baugh, Eldorado, Ill
Sam Q Bass, Corinth, Miss
A J Bell, San Jose, Cal
J W Blosser, 287 Whitehall street,
Atlanta, Ga
O L Bruner, Franklin, Tenn
Geo R Buck, 1210 N E St, Bloomington,
Ill
R Y Burks, Alex, Ky
A E Butterfield, Maud, O T
B Carradine, 3402 Washington Ave,
St Louis, Mo
M A Cassiday, Dennison, Tex
C C Cecil, Newbern, Va
W M S Clarke, (singer) Nickerson, Kan
G H Clark, Keen, N H
Rufus J Clark, Kingston Springs,
Tenn
H B Cockrill, 317 W Walnut, Louis-
ville, Ky
J H Collins, Bardwell, Ky
Miss Bettle Cop-land, Alvarado Tex
J B Cordell, Colbert, I T
J B Creighton College Mound Mo
J B Culpepper, Fort Worth, Tex
W T Currie, Blairstown, La
Wm Davidson, Pleasant Plain, Ohio
E H Dashiell, 1008 N Fulton Ave,
Baltimore, Md.
E C DeJernette, Greenville, Tex
Chas Wesley DePue, Knoxville, Tenn
W A Dodge, East Point, Ga
E S Dunham, Delaware, Ohio
O H Ellis, 1828 Terpsichore St, New
Orleans, La
L P Elliott, Cold Water, Miss
W H Evans, Jackson, Tenn
W C Ferrell and Wife, Eldorado, Ill
John A Gardner, Evans, Texas
Viran Gates, Binghamton, N Y
T W Glass, Fairdealing, Mo
J S Glascock, Mt Lookout, Cincin-
nati, Ohio
G W Glover, McKenzie, Tenn
W B. Godbey, Perryville, Ky.
L. C., and Mrs Mary McGee Hall,
Columbus, Miss.
W. J. Harney, Wilmore, Ky.
Hart and Magann, Wellston, Mo.
J T Hatfield Cleveland Ind
B. Helm, Stanford, Ky.
Curwen Henley Nashville Ill
B. H. Higgins, Hampton, Ky.
C. L. Hickey, Bellevue, Tex.
Richard C Higgins, Norman, O T
J. S. Hill, Greenville, Tex.
J P Hooker, Merriale, Tex
W. W. Hopper, Meridian, Miss.
B. W. Huckabee, Hartsville, Ala.
E T Ireland, Pachuta, Miss
J E Irvine and wife, 1063 Lafayette
ave, Brooklyn N Y
John W Jasper Oak Tex
Andrew Johnson, Stanford, Ky.
J. C. Johnson, Wilmore, Ky.
I. T. Johnson, Douglass, Mass.
Edward Kelley, Wilmington, N. C.
H. W. Kemper, 419 W. Main St
Louisville, Ky.
B H Kennedy, (Singer), Hull, Ill.
E. L. Latham, Normal, Ill.
D. W. Leath, Yum Yum, Tenn.
O. L. Leonard, 1805 Magnolia St, New
Orleans, La.
Thos. H. Leitch, Charleston, S. C.
J. B. Lister, Greensburg, Ky.
J. W. Little, 866 E Main st., Louis-
ville, Kentucky.
W B Mackay, Lithonia, Ga
W C Mann, Colmesneil, Tex.
L. Martin, 531 second street, Louis-
ville, Kentucky.
W. N. Matheny, Fulton, Ky.
W. Ryland Martin, Roanoke, Va.
W. S. Maxwell, Somerset, Ky.
Jas. McCaskill, Athens, Tenn.
M B McKinney, Richland, Tex
E. S. McMillen, Ellisville, Miss.
M. Lilburn Merrill, Denver, Col.
W. C. Morrison, Big Spring, Ky.
H C Morrison, 217 W Walnut, Louis-
ville, Ky.
J A Murphree, 315 Cleveland street,
Waco, Texas.
E. M. Murrill, Fort Worth, Tex.
Will O. Newman, Wilmore, Ky.
J. T. Newsom, Milledgeville, Ky.
A A Niles, Cairo, Ky
John Norberry 841 Halsey st Brook-
lyn N Y
John Paul. Proverca, La.
J. A. L. Perkins, New Market, Tenn.
L. L. Pickett, Wilmore, Ky.
B J Pierce, Shenandoah, Iowa
J A Perry Camilla Ga
A. L. Prewett, Jr., Nashville, Tenn.
L. T. Price, Caseyville, Ky.
U E Ramsey, Caseyville, Ky
D O Rawls, Y M C A New Orleans
Seth O. Reas, Providence R. I.
M C Reynolds, Coal Run, Ky
Bud Robinson, Georgetown, Tex.
Luther R. Robinson, Somerset, Ky.
A W Rodgers, Norman, O T
E. A. Ross, Roseburg, Ore.
Chas. B. Royster, Corydon, Ky.

Katie L Keith, Dykes P O, Pulaski
county, Ky.
C. W. Ruth, Indianapolis, Ind.
Mrs E J Rutherford Ennis Tex
Wm H Saunders, Cedar, Iowa
J M Schoonfield, Danville, Va.
H. G. Scudday, Tyler, Tex.
W O Self, Graceville, Fla
Mrs. Amanda Smith, 2940 South Park
Ave., Chicago, Ill.
J. J. Smith, Slaughterville Ky.
J J Smiley, Terry, Miss
Miss Mary Storey, Cincinnati, Ohio.
D. B. Strouse, Salem, Va.
C. B. Strouse, Salem, Va.
C. W. Stuart, Basham, Virginia.
B. S. Taylor, Des Moines, Iowa
J. M. Taylor, Elgin, Tenn.
Wm. B. Thomas, Towns, Ga.
L. B. Thurmond, Vernon, Tenn.
H A Vall, 725 Camp St, New Orleans
E F Walker, Greencastle, Ind
Will M. Waller, Atlanta, Ga.
U. Warrington, Box 379, Harvey, Ill
R. W. Webb, Norfolk, Va.
S. W. Wheeler and Wife, 420 W. Wal-
nut St., Des Moines, Iowa.
W K Widdien, Lunenburg, Va.
J. N. Whitehead, Ripley, Miss.
Rev. Ralph Wilcox, Tipton, Iowa.
J P D Wilkerson Kinsey Ala
J. M. Wilson, Lawrenceburg, Ky.
N H Williams, Newbern, Tenn
M. L. Yeakley, Winchester, Va.

Now is the Best Time.

Rev. J. W. Blosser, M. D., the noted
Catarrh Specialist, says that this is
the best time of the year to treat
Catarrh, Bronchitis, Asthma, etc
If you are a sufferer from any of these
diseases during the winter months,
you will find by beginning the proper
treatment now that it will ward off
these bad attacks and get the disease
under control so that a cure can be
effected. Dr. Blosser's life-long study
of these diseases has enabled him to
discover a remedy which has resulted
in the permanent cure of thousands
of cases. He will mail a three days'
trial treatment free, together with
testimonials to any sufferer who will
apply to Dr. J. W. Blosser & Son, U,
12, 13 Grant Building, Atlanta Ga.
Your letter will receive immediate
attention if you mention this paper.

Dr. Godbey's Books.

Holiness or Hell.....	30
Sanctification.....	25
Christian Perfection.....	25
Gifts and Graces.....	25
Holy Land.....	25
Victory.....	25
Baptism.....	25
Woman Preacher.....	10

Total \$1.90

Will send the entire lot for only
\$1.35 postpaid. PENTECOSTAL PUB. CO.

What Tears and Triumphs No. 2 has done.

Tears and Triumphs No. 2 has
gladdened the hearts of over 30000
people in a few months, send us an
order. PENTECOSTAL PUB. CO.

All Points South VIA SOUTHERN RAILWAY

Fastest Time,
Best Trains,
Most Superior Service

5584 Miles in Eight Great States:
Kentucky, Tennessee,
Virginia, North Carolina,
South Carolina,
Georgia, Alabama,
Mississippi.

3-Daily Trains Each Way-3
BETWEEN
Louisville and Lexington

THE LINE TO
ASHEVILLE, "The Land of the Sky"

Low Rate Home Seekers' and Settlers Tickets
on sale 1st and 3d Tuesdays each month.

For rate and information call or address
A. Whedon, P. & T. A. W. H. Taylor, A. G. P. A.
No. 216 Fourth Ave., Louisville, Ky.

A GREAT HEALTH DRINK.



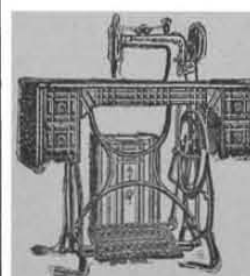
Great inducements to agents on
salary or commission.

Old and Young Wanted

TO SELL THE

Cheapest and best substi-
tute for coffee in
the world.

Send 5 cts., stamps or coin, for sample package and full information,
Prepared by **S. B. SHAW**, 74 & 76 W. Lake
St., Chicago, Ill.



\$18 ONLY \$18

FOR A

New High Arm Singer Sewing Machine,

With 5 Drawers and Cover,
All Attachments,
Warranted Ten Years.

Freight prepaid by us. Cash with order. If machine is
not satisfactory in 30 days, we will refund your money.

**WHAYNE MAN'G. CO., 560 FOURTH AV
LOUISVILLE, KY.**

SEND FOR CIRCULAR.

[This firm is reliable.—EDITOR.]

Millersburg Female College.

With a successful career of almost fifty years, this college
offers superior inducements to parents desiring a first class
school and cultured home for the training of their daughters.
The faculty is full and competent; the buildings well and
newly furnished; the climate and place healthful. and the
people of the community hospitable and refined. For external
beauty and internal neatness and comfort the buildings
have never been equal to what they are now. The Course of
Study has been rewritten and extended, the faculty enlarged
and strengthened, making it the equal of any faculty ever
connected with the college. Next session begins September
7, 1898 For catalogue or other information, write to

REV C. C. FISHER, President, - - Millersburg, Ky.

LOGAN COLLEGE.

One of the oldest schools for girls in
the Southwest. Buildings well equip-
ped; curriculum broad; heads of de-
partments selected from the great col-
leges and universities of our country.
Gratuities secure remunerative posi-
tions.

A. G. MURPHEY, Pres., Russellville, Ky.

Randolph-Macon Academy For Boys

Front Royal, Va. (Valley of Va.) Conducted
by Randolph-Macon College. Best equipped
in the South. Ranks with best in U. S. Modern
conveniences and appliances; gymnasium
etc. \$250 Address
Wm. W Smith, A. M., L. L. D., Principal.

Randolph-Macon Woman's College.

Lynchburg, Va. Classed by U. S. com-
missioner of Education in "Division A" as
one of the fourteen first-grade colleges for
women in the U. S. A. All modern appliances.
Endowment reduces cost of course to \$250.
Address
WM. W. SMITH, A. M., LL. D., president.

A Thrilling Story.

You can't afford to miss this chance, if you haven't read

TEN NIGHTS IN A BAR-ROOM.

Sells for 25 cents everywhere.

Send us 10c in stamps at once and get the
Book, prepaid.

Pentecostal Publishing Co.

The Two Lawyers: A story for the
times. By Rev H.
C. Morrison. Price 50 cents; now ready for delivery.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

H. C. MORRISON AGAIN.

The position which Dr. Morrison thus aims to occupy is one which is technically immune from discipline, yet substantially disorderly and mischievous.

Technically the Methodist Church has no hold upon him. Her Discipline differs from that of our Church in the matter of the responsibility of a member who holds a letter of dismission. In our Church he remains under the Discipline of his former Church or Presbytery until he shall have delivered his letter to some other Church. In the Methodist Church his responsibility to every Church ceases when he obtains a letter of dismission, and he can be called to account for his ad interim conduct only by the Church with which in the future he may choose to join.

But substantially this calling for a letter and holding it indefinitely, with intent only to secure liberty to disturb the peace of another minister's charge, by disseminating error, against his protest, within his membership—this is a position that would be beneath any Christian except one who professes himself "entirely sanctified."

If it were the plan of Mr. Morrison to dissolve his connection with the Methodist Church and join some other, none would criticize him; but when he announces that his application for a letter is with the expectation of continuing a Methodist, but with a plan to evade for the time, at least, the Discipline of the Church, while stirring up discussion in the Church, he leaves himself open to questionings. If he is not ready to study the peace and welfare of his Church, he should renounce it altogether.—Christian Observer.

The "Observer" is partly correct and partly incorrect. Brother Morrison, with a Church letter in his pocket, is a member of the Church; his letter is only a traveling card, to be deposited where he pleases. The "Observer" is right in saying that he is amenable only to the Church (Methodist, of course) which he may choose to join. He will be amenable to the Quarterly Conference, with which he may deposit his letter, for his conduct between the date of the letter and the date of deposit. The "Observer" is mistaken in saying that this makes him technically immune from discipline; for if he deposits his certificate, he can be called to account for his ad interim conduct. If he does not deposit it within the legal time limit, he forfeits his membership in the Church and his standing as a local preacher. The rule is as follows (see Discipline, paragraph 173): "A preacher receiving a certificate of location or of official standing, and failing to present same to some Quarterly Conference within the period of six months from the date of said certificate, shall not be recognized as local preacher in our Church, unless he satisfy the Quarterly Conference to which he may apply that the failure to do so was unavoidable."

Thus it will be seen that within six months Brother Morrison either cuts himself off from the local ministry of the Church or places himself within the legal grasp of the Church.

The "Observer" is mistaken in supposing that Brother Morrison can hold his letter "indefinitely."

We are not Brother Morrison's counsel, but we cannot refrain from saying that we do not believe that his motive is "to disturb the peace of another minister's charge by disseminating error, against his protest." We think that Brother Morrison feels that it is his duty to conduct evangelistic services, and that he simply wants to avoid being troubled by writs of injunction, citations to trial, etc. The insinuation of the "Observer," though no

FREE TO
Kidney Sufferers.

Dr. Worst has made a New Vegetable discovery for kidney, Liver, Stomach trouble, Sick Headache and Rheumatism.

He will mail a week's treatment free to all readers naming the PENTECOSTAL HERALD.

SPECIAL OFFER.

If you request it, I will mail a regular \$1.00 box, 3 weeks' treatment with the sample. After using the sample if you are satisfied with results, send me \$1.00, and keep the box of medicine. If not, kindly return it. Order today, as now is the time to use it.

Address
DR. E. J. WORS, Dept. 159. Ashland, O

doubt made honestly, is not charitable. It is hardly just to say that Brother Morrison proposes to be engaged in "disseminating error," unless preaching Methodist doctrine is "disseminating error." We should not be surprised to learn that the "Observer," which is a Calvinistic Presbyterian paper, regards preaching Methodist doctrine as "disseminating error;" but it doubtless refers to "error" in the light of Methodist Articles of Religion and Methodist Standards. If this is what it means, we would be glad if it would point out wherein Brother Morrison's preaching differs from our Articles of Religion and our Standards, and, therefore, wherein it is erroneous. We do not ask this in the spirit of debate, but with a sincere desire for light.

Possibly the "Observer" is better acquainted with Brother Morrison's preaching than we are. If we have not been misinformed, the disturbing element in Brother Morrison's preaching is the second-blessing tenet. In the light of Methodist Standards, this doctrine can hardly be considered an "error." The editor of the MIDLAND METHODIST does not lay claim to being a second-blessing man, but he is free to confess that the second-blessing theory is both Wesleyan and Methodist, according to Methodist Standards. If the Standards do not teach the residue theory of regeneration and sanctification as a second distinct work of grace, with its distinct witness, they teach nothing. Walter Spence was deposed from the ministry for preaching an eschatology supposed to be contrary to the Standards, though he was acknowledged to be orthodox in every other respect and a man of piety. If his expulsion was right, then the Standards are something. According to the Standards, the editor of the MIDLAND METHODIST is heterodox, and so is every preacher that declaims against the second-blessing theory. The men who oppose Morrison are the men who are "disseminating error," and therefore disturbing the peace, if the Methodist Standards still stand. We differ from Morrison, but so much the worse for us in the light of the Standards. We are, therefore, disposed to be very tolerant toward men of his views. He has come by his so-called "error" honestly, having inherited it from the fathers of his Church.

The fling at him as professing to be "entirely sanctified" is, as a mode of argument, neither sanctified nor dignified. Brother Morrison, in professing to be "entirely sanctified," only professes what many of his critics believe they received in justification; a pure heart. Such a fling is as much beneath any Christian who professes to be justified as

Morrison's position is beneath one who professes to be "entirely sanctified."

We are not surprised that the editor of a Calvinistic journal should be ready to pronounce the second-blessing theory an "error." Calvinistic Standards repudiate sanctification as a blessing attainable before death. With them, sanctification and death are synchronous.

But we cannot conclude without saying that we regret that Brother Morrison has taken this step. He has more right to stay in the Church than any man who rejects his theory, so far as orthodoxy is concerned. As to the question of law, he has no right to violate any law of the Church while he lives in the Church, it matters not how unreasonable that law may be. We think there is reason and piety enough left in Southern Methodism to allow a good man like himself to ply his calling peaceably. He ought to remain in his Church and hold meetings where he can lawfully and peaceably. If this cannot be done, then he ought to go over to the M. E. Church or the Methodist Protestant Church or some other Church where he can obey his call in peace and harmony. He ought to obey the injunction of the Master: "If they persecute you in one city, flee to another."—Midland Methodist.

ATLANTA, TEXAS.—Bro. John Terry closed a meeting at Bright Star, Ark., Sunday night. Many were converted and sanctified. The opposition was strong to the last, but God's host came out victorious. I went there to help them, but only got there in time to preach once. I invited seekers to the altar, and 100 or more came. Many had to return to their seats after giving their hand. Such was never known before in that country.

I will begin a meeting for them September 11th. Holiness is being planted all over this country to stay. Your brother, saved, sanctified and satisfied,
P. H. SANDERS.

Gordon, Texas.

Gordon Holiness Camp-meeting beginning the 5th and continuing ten days, was the first holiness camp-meeting for this county, and was a success. While there were not as many conversions and sanctifications as there ought to have been, yet we had some bright sanctifications, among whom were two preachers. Thank the dear Lord for that! Oh! for more fire-baptized pulpits! But others, some fathers and mothers, were sanctified that needed it very much. The meeting closed with many seeking. Surely the Lord did work mightily among his people and holiness has come to stay. There were so many seeking, but were not satisfied. Our meeting ought to have continued twenty days instead of ten, so much prejudice had to be overcome before any good could be done. Bros. Wilson and Bud Robinson were with us in the fulness of the blessing of the gospel of Christ, and did good preaching and sowed good seed that will bring forth a great harvest. We feel so much encouraged that we are going to purchase land and start a permanent camp, the Lord willing. We have the prospect of the best camp in the West. The Lord so wonderfully blessed us this time, and our faith and courage were so strengthened in the little we have done, we are going forward with greater zeal than ever before and push the battle, and will keep up the fight till Jesus comes. I want to ask an interest in the prayers of all the readers of the HERALD for our band. We need them so much. I have had the experience five years. I received it in the grove at an anti-holiness meeting

and have been going to church regularly ever since, and have never heard sanctification as a second work of grace preached from the pulpit yet. How eagerly have I sat and listened, but in vain. But how often have I heard it called fanaticism the Lord alone knows. When I do hear the subject preached on, I have to go to halls, school houses, or brush arbors, and to holiness camp-meetings. But I do thank God that we have some that have the experience and have the courage to preach it. Somebody is going to be held responsible for the way this people has been instructed. Oh! pray that we may walk blameless before Him and rescue precious immortal souls. Yours saved and sanctified,
(MRS.) JENNIE MADDOX,

Notice.

This is to certify that I have appointed Rev. L. Martin sub-agent for Asbury College "Loan Fund."

C. E. BOSWELL, Agent for said Fund.
P. S. Asbury College, Wilmore, Ky., is widely known. Many of its friends know its work and worth. It aims to build, not in fallen, but on renewed nature. God has called many boys and girls to ministerial and missionary work, who are poor in this world's goods, but who gladly say yes to Jesus. These boys and girls are now at Asbury College. They need and must have help to get an education to fit them for this work.

God owns the cattle upon a thousand hills. The silver and gold are his. Thousands of dollars are in the hands of God's sanctified ones. I trust thousands of persons who see this will respond directly to the agent and will directly listen to Brother Martin and liberally give to this Fund, through him.
C. E. BOSWELL, Agent.

McCOMB CITY, MISS.—Our tent meeting four miles from this place closed August 23rd. More than seventy professed to have been converted, reclaimed or sanctified during the meeting. Rev. J. L. Morrill, of Cartersville, Ga., did most of the preaching. Rev. C. H. Ellis, of New Orleans preached several times during the meeting. This is the second meeting in which Brother Morrill has assisted us this year, and in these two meetings we have had more than one hundred and thirty who have professed to have been either converted, reclaimed or sanctified. Glory!
J. W. TINKIN, P. C.

Everybody wants THE TWO LAWYERS. Send 50 cents and get a copy at once.

BUCKEY BELL FOUNDRY
E. W. YANDERLIN, Co. Cincinnati, O., U.S.A.
Only High Class, Best Grade Copper and Tin
Full, Sweet, True, and Perfect
Cheapest for Price
Fully Guaranteed
and Clean. No Common Grades. The Best Only.

MORPHINE Opium, Cocaine, Cured at home. Remedy \$5. Cure Guaranteed. Endorsed by physicians, ministers and others. Book of particular testimonials, etc., Free. Tobacco, the tobacco cure, \$1.00. 1609 Wilson Chemical Bldg., Omaha, Neb.

BLEEDING PILES Or protruding piles you need not have if you will use **Certain Pile Cure**. It has cured many cases; a failure is not yet known. One pint bottle is enough to cure an ordinary case. Price 75 cents per bottle. Send P. O. money order to E. CASE, 624 Second street, Trenton, New Jersey.

WEDDING AND VISITING CARDS...
INVITATIONS PRINTED OR ENGRAVED
WRITE FOR SAMPLES AND PRICES.
BOOKS AND BIBLES.
JOHN P. MORTON & CO., Booksellers & Publishers
LOUISVILLE, KY.

PARKER'S GINGER TONIC
The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Female and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is the most refreshing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4.

REV. H. C. MORRISON, Editors.
REV. H. B. COCKRILL,

LOUISVILLE, KY., SEPTEMBER 21, 1898.

Volume 10, No. 37.
\$1.00 Per Year.

THE PENTECOSTAL HERALD.

317 West Walnut St., Louisville, Ky.
REV. W. E. ARNOLD, Office Editor and Business M'g'r.

KENTUCKY CONFERENCE.

The seventy-eighth session of this body convened in Flemingsburg, Ky., on Wednesday, September 14th. Bishop J. C. Granbery was in the chair, and his presidency throughout was kind, conciliating and eminently satisfactory to the Conference. The spirit of the chairman generally pervades the body, and it was so in this instance. The bishop opened the Conference by reading the 17th chapter of John, and his opening remarks were well suited to disarm antagonism and encourage brotherly love. The brethren were determined to avoid controversy and to exclude all exciting topics as far as this is possible in an Annual Conference. So well did they succeed that not a word was heard on the Conference floor that was not brotherly, and that did not breathe the Christian spirit. Patience, kindness and brotherly love abounded. Taking it all in all, the Conference was one of the most pleasant and harmonious we have ever attended. Differences between the brethren, whether doctrinal or in regard to church polity, were held in abeyance and made subject to love. May this spirit ever prevail among us.

This was the first time the Annual Conference had met in Flemingsburg since 1862. The war was then raging, and both the Confederate and Union armies were in the State. Many of the preachers were unable to get through the lines, and no bishop was present. W. B. Kavanaugh, brother of the bishop, was elected to preside. More than once the session was disturbed by rumors of the approach of soldiers, and preachers whose political persuasions did not harmonize with the approaching troops had to look out for their personal safety. Several left before the close of Conference. At the present session there was nothing to fear from the soldiers who came in, and the members enjoyed to the close the profuse hospitality of the Flemingsburg people.

Of the five or six young men who presented themselves for examination for admission on trial, only one met the requirements of the Committee and was admitted. This committee holds a very high standard of educational requirement, and many have failed to pass muster before it. Seven were admitted into full connection. Among these and the eight who were ordained elders are some very promising young men, sound in doctrine and in religious experience, splendid minds, baptized of the Holy Ghost, and men in every way fitted for the work to which they were set apart.

Of the connectional officers, Drs. Pritchett, of the Board of Missions, Whisner, of the Board of Church Extension, Hammond, of the Board of Education, and Hoss, of the Christian Advocate, were on hand to represent the interests intrusted to them. The new men on these Boards impressed the Conference as straightforward, practical business men, better adapted, perhaps, to office than to platform work, who will safely and successfully manage the affairs belonging to their respective departments. Dr. Hoss preached one afternoon his famous sermon on the New Birth. Being engaged with one of the Boards, we were not permitted to hear him, but heard the sermon highly spoken of.

In another place we give a list of the appointments. After these had been read, the bishop made an important change in the list by placing G. H. Means in charge of Winchester station, and J. Reeves back on the Lexington District.

The next session of the Conference will be held at Carlisle.

Flemingsburg entertained the Conference in splendid style. Our home was with Bro. Willis, pastor of the Christian church, who, together with his lovely family, placed us under many obligations by their kindness. We regret to part with our old friend and brother, Rev. H. G. Henderson, who was transferred to the Western Virginia Conference and stationed at Parkersburg, West Virginia. Our good wishes and prayers shall follow him to his new field.

"THAT ye may approve things that are excellent." So prayeth the Apostle Paul for the Philippians. It is a high attainment when one is able always and under all circumstances to recognize the good and approve it. Some persons see nothing but good in their friends and nothing but evil in their enemies. Or, if any good appears in those whom they do not like, they discount and discredit it by setting over against it some evil that they see in them. It is a woeful state of the heart when we get so we cannot recognize any excellence in those who differ from us. Men may be wrong in some things, yet have many good points about them. There are spots on the sun, but they do not prevent it from giving light and warming the earth. A man may not see just as I do and yet be a much better man than I am. To say that a man has no religion simply because he does not agree with us in our views of sanctification is rank fanaticism, if it be not positive wickedness. We should be patient in dealing with all men, and if we think we have reached a higher plane of living than that upon which they stand, we should take hold upon any good that we find in them, and by means of this, lift them up to something better. If your pastor does not go as far as you do in the matter of holiness, it is wicked in you to antagonize him or refuse to co-operate with him while he is calling sinners to repentance and striving to secure the conversion of souls. Help him as far as he goes and show him by your kindness, gentleness and loving spirit that there is a higher life.

It is said by some that as soon as a man is sanctified he becomes a disturbing element in the church. We accept the compliment. Paul was a "pestilent fellow" among the Jews, and one of the serious charges against the Savior was that "he stirreth up the people." We are in good company. "It is enough for the disciple that he be as his master and the servant as his lord." Men do not like to be disturbed. The worse their condition the more they object to being aroused. When the grace of God opens a man's eyes and the Spirit of the Lord cleanses and fills his heart, he sees things in a different light. Things in which he could see no harm before, now become sinful, and as he bears his testimony against them and pleads for "holiness unto the Lord," he becomes a firebrand and greatly disturbs the brethren! The world has never been able to endure a holy life, and a faithful testimony. A dancing, theatre-going, money-loving church will never take kindly to the holiness people. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." This is not to be understood as a justification of the harsh, bitter, censorious, offensive pretender to superior virtues, who renders himself unbearable by his bad breeding and his impertinence. Some persons make themselves obnoxious

to all right-thinking people, and then whine about "persecutions." We are not framing an apology for this class. But as a good light is very trying to sore eyes, so a pure, aggressive, holy man will prove a great offense to persons who have just a little religion and don't want any more.

On last Monday morning we got hold of a Cincinnati paper and turned at once to the page upon which is found the religious notes. A glance at the reports given of the services held in that city the day before made our heart sick. One church had a "Peace Jubilee," with special services to celebrate the cessation of hostilities between Spain and the United States. "The congregation, only fair in size, was composed of about two-thirds or three-fourths of decidedly pretty young women." The pastor discoursed upon the recent war. At another church the pastor preached (?) in the morning on "The Reunion of Another G. A. R.," and at night he edified his people by discussing "The Model Veteran." Another pastor, "after gathering his congregation within close range of his voice and eye in the small, neatly filled-up Sunday-school room of the — church," talked to the people, thus coralled, upon the "Hustling Qualities of Successful Merchants Needed by Christians." The discourse seems to have been an earnest exhortation to the church "to take lessons in enterprise, activity, earnestness, push, from the big firms—the successful merchants." One brother handled in most eloquent manner "The Veteran's Last Words," while another spoke on "The Providential Result of the War with Spain." "The Veterans of War and the Evangel of Peace" was the theme of a Baptist Doctor of Divinity who devoted the hour to telling his people that "Universal Peace is now the Tendency of All Nations," while a Methodist brother commenced his third year's pastoral charge by preaching on the "Grandness of the American Army." Another devoted pastor "preached his first sermon since returning from his holiday" from the text: "Come unto me all ye that labor and are heavy laden and I will give you rest."

"A feature of the Peace Services at the church yesterday morning was the excellent programme of vocal and instrumental music rendered to the delight of a large congregation. Especially pleasing were the anthems, quartets and solos. Genuine heartfelt patriotism permeated the entire service."

No doubt there was much information and considerable truth mixed with all these sermons, but the correspondents fail to tell us one word about the number of souls saved.

We have given our readers the subject of every service reported in the paper. We should dislike very much to think that Cincinnati did not have more gospel than is noted in these reports. No doubt sensational correspondents passed by many an humble, faithful minister who preached Christ and him crucified to the people, and gave notice only of these "star" preachers. But it is sad to think that so many leading pulpits of a great city are thus prostituted and transformed into mere bureaus of information or converted into mere lyceums for the discussion of the popular issues of the day. God pity the city that is thus given over into the hands of sensational newsmongers instead of preachers of the gospel of Christ. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

CONTRIBUTIONS.

MT. CARMEL HOLINESS CAMP.

BY MRS. MARY MCGEE HALL.

Mt. Carmel is a holiness camp ground, eight miles from Coffeetown, where the Lord graciously blesses His people. This is its third year. The meeting this year has been led by Mr. Hall and myself. The tabernacle and cabins are located on a thickly wooded flat on the top of the hill, with beautiful valleys and hills all around. There is a wonderful spring capable of supplying water for thousands daily, a kind of "artesian" spring like that which gushes continually upward clear and pure in the hearts of the sanctified. This delightful spring has wonderful health-giving qualities, it makes the weary evangelist feel brand new, and as if the labors of a great camp-meeting were as nothing to the physical being. I shall never forget this spring at Mt. Carmel, gushing up surrounded by the flaming red Spanish dagger, wild flowers and ferns, to dip from its crystal flow a cool delicious drink is to understand how David could long for the taste of the dear old well he loved so dearly. We have met some of the most precious saints here. They enjoy richly the experience of entire sanctification. It has been a great joy to see so many faces radiant with the glory of the inner light. Their testimonies have a peculiar freshness, a charm of variety, yet always the same sweet truth proclaimed. They are loving-hearted, generous, honest and attractive. I feel that God has blessed Mr. Hall and myself in letting us meet them. We have led three services a day, but there are extra prayer services. The music has been beyond criticism. A man said he heard the songs rolling along over two miles away. Such singing as we have had, has filled the camp with shouts of joy. Mr. W. C. Vickry, of Coffeetown, Miss., has ably assisted. I recommend him as richly suited to the field. If any of our evangelists need a singer, sanctified and fully prepared, let them write to Brother Vickry.

We have seen the power of God richly manifested. The altar has been bathed again and again in tears. O, I like that kind of conviction! Weeping, crying out for God, and staying there, 'till God comes down in Holy Ghost power. Good old-time altar services. Nobody telling the penitent sinner or the seeking believer when they are saved or sanctified, but the Spirit of God testifying to His own work. How splendid to see the genuine attestation to the Divine work. When folks get saved or sanctified that way, they never doubt that they were once converted and sanctified. Departure from these good old paths has filled our churches with members who don't know, and never did know that they are saved. O, the guilt and shame of it! Somebody will have something to answer for at the judgment. Of one night's service I wish to speak particularly. All day the momentum of power had been gathering. The first display of it that day, was in the morning prayer services, at every service it increased in volume. Souls were saved and sanctified until when the night came and the large crowd filled the tabernacle to overflowing, there was a strange, sweet stillness as if every body knew God was there in wondrous might and glory. The young lady at the organ had to stop in one of the first hymns and go to the altar, where she was sanctified and arose with heaven-lit countenance, praising

God. Next a man, notoriously wicked, dropped upon his knees for prayer. Mr. Hall afterwards began singing: "Blessed Quietness." During this hymn, a marvelous travail of soul came upon Brother Bob Collins, a young man of about eighteen. He fell in the straw inside the altar. He is a frail cripple, but one of the rarest souls we ever knew, such wonderful glory rests upon his face and in his eyes, as makes the beholder, if he is a Christian, praise God. This travail of soul lasted with him for hours, followed by a sweet wondrous calm. The prostrate boy lay with his eyes closed. He had visions of the lost, one by one God brought him the names and faces of sinners and backsliders. Who could ever forget the cry of that boy as he wailed over the souls the Spirit brought to his mind. Hell and all its horrors, were pictured by the boy who lay there almost crushed into the ground by the mysterious power. One by one the names he called were responded to by young men, young women, and old, and children, too, falling upon their faces before God and crying out, as I never heard souls cry before. The greatest order prevailed in the vast throng. While the lightning bolts were striking here and there, people sat as if transfixed while sinners were falling all around, and believers were crying out for a clean heart. One woman, a fine character gloriously sanctified, was taken with what I imagine in Wesley's day was often seen. She jerked and shook and cried out in anguish. She was the picture of awful woe and terror, as she sat there wondering eyes were fixed upon her, while great cries for mercy were wrung from sinners all over the tabernacle. Young women were sobbing way back in the rear of the crowd, and scores of young men were falling upon their knees begging for prayer. The crowd was never once panic stricken, the leaders of the meeting kept telling them it was God, not to be afraid. The son of our sister, so marvelously wrought upon by the Spirit, was saved. She said to us after the meeting, that God had come to her in the midst of Brother Bob's awful travail, and said, "What shall I do with you?" She replied, "Anything, Lord, even to the stretching me out dead here before them all if that is for Your glory." The voice said, "I will give you a vision of a lost soul, and show you his terrible suffering." She indeed presented a picture of the lost soul. I will never, never forget it. She testified afterward in the latter part of the meeting—"Friends, the Lord Jesus would have me speak, the agony you saw me in just now, He tells me to tell you, will be yours in eternity if you die in your sins."

It was a night of awful solemnity—the great crowd dispersed in stillness, no noise in hitching horses to carts and wagons, talk subdued to whispers while the moonlight seemed to tell us that God had been in our midst with the thunders of Sinai, the pleadings of Calvary and the power of Pentecost. That night will be the wonder of many for years and years to come. A sanctified woman came to Mr. Hall after the service and told him she saw, during the most intense part of the service, a streak of fire, it ran like a lightning flash through the tabernacle, and she said it seemed to fall upon the head of Mr. Hall. This may seem very improbable to many, and yet some whose word we can not doubt, claim to have seen a similar flash of fire in meetings of Pentecostal power. I am not advocating in any way a third blessing of fire.

We have in this meeting seen "signs and wonders." A little boy of eight was sanctified, stood upon the altar and preached for

five minutes with pathos, deliberateness, correctness, even the gesture of his hand had power in it. Truly we must be in the last days.

We are closing up the camp, only two more days left now. Every service souls are saved and sanctified. God has shown us the marvels of His power. Mr. Hall and I are full of rejoicing and faith for still greater things. We go to Birmingham, Ala., to our Mission, September 3rd. Mr. Hall will join Dr. Carradine September 30th, in Florida. Miss Springer will join me in mission work with occasional meetings. I do not care for the field continuously until Mr. Hall's engagement is through and he and I can have another blessed summer campaign. O, dear friends, every where, rejoice with me, this has been the happiest summer of my life.

Before I close let me speak of Dr. Bibby and dear Brother Fly. They are the promoters and powers of the camp, assisted by such men as Brother Walker and a host of others. Dr. Smith gave the land, and as much as any one else contributes to the success in every way of this great camp. We have met some preachers for God, of Pentecostal experience—Brethren Pendegrast, Harris, Willis and others. Brother Pendegrast was often our host. God bless them all.

HOLINESS CONVENTION.

REV. LUCIUS HAWKINS.

I see that both the PENTECOSTAL HERALD and Zion's Outlook are advocating the advisability of the holiness people of the South holding a general holiness convention in the near future. Bro. Morrison, of the HERALD, would confine it to the membership of the Southern Methodist Church, and make it denominational. Bro. Haynes, of the Outlook, would make the call general to all holiness people in all the churches, making the convention interdenominational.

A number of places have been suggested as suitable in which to hold such a convention—Louisville, Nashville, Atlanta, and possibly others.

No doubt great benefit would result from holding such a convention, if it could be held. But the plan of holding a general convention of the holiness people of the South or of any other section of the country, as to that matter, seems to me impracticable. The holiness people are scattered over the entire country. As a rule they are poor people, and would not be able to bear the expense of going any distance to a meeting of any kind. Consequently the attendance would necessarily be limited and local, even if the gathering were made undenominational. If, for instance, the convention were held at Nashville, how many of the holiness people of Texas, or Florida, or South Carolina would be able to attend? Not many, if any.

Would it not be better to hold State Conventions, or even two or three conventions in a State?

Texas is large enough for a dozen conventions within her borders, and then not reach all her people. Tennessee is large enough for a convention at Knoxville, and Chattanooga, and Nashville, and Memphis, and then only a fraction of her holiness people be accommodated.

If there were only some provision by which the traveling expenses of the brethren and sisters wishing to attend such a gathering could be paid and free entertainment be furnished while at the meeting, then it would make but little difference where the convention would be held, the attendance would be large enough to fulfill the expectations and

desires of the most enthusiastic. But as each one attending would have to bear his own traveling expenses and probably provide his own entertainment while at the meeting, and as has already been said, holiness people, as a rule, are people of limited means, the probabilities are that the attendance at such a meeting would be small, made up principally of the holiness people of the city in which the convention would be held.

But what are the particular objects of the convention?

Bro. Morrison wants a convention of the holiness people of the Southern Methodist Church, that they may take into consideration their relations to the church, and what their duties are under the present circumstances; but he has already stated again and again through the columns of the HERALD, and, I presume, as often from the pulpit that the holiness people should remain in their respective churches, no matter how they might be treated; and if they are turned out of the back door of the church on account of this holiness testimony, to immediately come around to the front door and knock for re-admission. So it would seem as far as Bro. Morrison is concerned that question has already been settled, and needs no convention to settle it.

But is that the wisest advice to give to the holiness people in the churches? And would that be the wisest thing for the holiness people to do?

That organization is profitable for the most efficient service, both secular and religious, is admitted. Hence the multiplicity of syndicates, and associations, and clubs, and lodges, in the secular world; and churches, and Sunday-schools, and leagues, and unions and endeavor societies in the religious world. And religious associations are not only pleasant but profitable for the development of the spiritual life.

But in order that these church organizations and associations shall be helpful to the spiritual life, they must be spiritual and congenial.

Is it wise to advise the holiness people to remain in the churches where the associations are neither profitable nor congenial; or at least to return after they have been excluded, when their testimony is the cause of friction and possible irritation to the pastor and most of the membership?

In nearly every community there is some kind of religious organization where the holiness people can find a congenial home, and where the holiness truth is definitely preached, and where holiness testimony is gladly received. Among these I might mention the Methodist Episcopal Church, Free Methodist Church, Wesleyan Methodist Church, independent holiness churches, Pentecostal bands, Salvation Army, American Volunteers, holiness associations, etc.; but if none of these organizations are convenient, the holiness people in any community, if not more than half a dozen, can have their regular holiness meetings where they can teach the truth as it is in Jesus, and bear their testimony to the blood that cleanseth from all sin.

What the relation of the holiness people should be to the popular, worldly and secularized churches, is a serious problem. I confess I am not able to solve it, and I have to leave it for each one to solve for himself.

Some seem to think it their duty to come out from all church associations that are dominated by worldly principles and worldly policy, and have no fellowship with them, regarding them as the unfruitful works of darkness; while on the other hand others think we ought to stand in our places and

bear our steady testimony against every worldly practice, and to the blood that cleanseth from all sin, no matter how much friction or irritation our testimony causes.

If a convention can help solve this difficult question, and solve it right, I am by all means in favor of such a convention.

I presume no convention is necessary to establish the doctrine of holiness, at least among the constituency of the HERALD.

There is a great variety of theories extant from the Barbee theory that we are sanctified before we are converted, to the Irwin theory that we receive baptism of fire after we are wholly sanctified; but I presume the readers of the HERALD all hold to the good old fashioned doctrine that holiness is the second work of grace, subsequent to conversion, whereby the heart is cleansed from all carnality and baptized with the Holy Ghost.

The convention would undoubtedly be the occasion of a great spiritual uplift to all who would have the privilege of attending, and for this reason, if for no other, it would be the part of wisdom to hold the convention. Great blessings would come to a few, if multitudes were not benefited.

In the necessary business and domestic association with the world there is a tendency to drop down in our spiritual experience and life, and religious meetings with a deep, spiritual tone are necessary to hold us up to the high Scriptural standard, it is both our privilege and duty to maintain and enjoy.

A convention of the character contemplated would prove such a means of grace to all privileged to attend! By all means let the convention be held.

MONT EAGLE, TENN.

Dublin, Texas Camp-Meeting.

The Dublin Holiness Association was organized in the spring of 1896, with M. C. Fewell, president (a position he retains today), and Miss Ina Lee Hughes, secretary. The association has never had a permanent camp ground at Dublin, and while deliberating this year as to location of camp a proposition was received from Alexander, ten miles east of Dublin, on the Texas Central Railroad, to locate the camp at that point, which was accepted, and there on a convenient plot of ground luxuriantly carpeted with "curly" musquite grass, in the edge of a beautiful grove of pecan trees, they pitched their tent for the 1898 camp meeting.

Rev B W Huckabee, of Hartselle, Ala., assisted by Rev. A. C. Bane, of California, led the hosts, while Brothers A. J. June, and C. B. Jernigen and wife, had charge of the singing. They preached and prayed and sang, with that power that comes only from above. God honored their efforts, and making bare His mighty arm He drew back the powers of sin and of Satan, and gave us a mighty victory. Glory to His name! The visible results we don't know, the recording angel kept the account, but suppose there were one hundred and fifty or two hundred professions. The attendance was large, far beyond the capacity of the tent. The people sometimes crowded around for thirty or forty feet beyond the limits of the tent. Special trains were run from Dublin, and the people came by hundreds. Many ministers were in attendance and rendered efficient aid. Among them Revs. Selle, Tucker, Upchurch, Martin, Jeffries, Williams and others. I was impressed with the number of testimonies of parties who had been saved or sanctified in Brother H. C. Morrison's meeting at Dublin. And yet for holding one of these meetings his character was arrested, deprived of his credentials and expelled from the church.

The closing public services of the camp were held Sunday night, September 4th. Perhaps 1500 or 2000 people were present. The Chattanooga salute was twice given during the singing of the last song:

"On the happy, golden shore,
Where the faithful part no more,
When the storms of life are o'er,
Meet me there; meet me there.
"When the night dissolves away,
Into pure and perfect day,
I am going home to stay,
Meet me there; meet me there."

Then with Brother Bane's "Three glories and a hallelujah," in which the audience joined with a hearty good will, amidst the fluttering of hundreds of white handkerchiefs the clapping of hands and the joyous shouts of saved and sanctified saints, the Doxology was sung, the benediction pronounced and the meeting closed. Monday at 11:51 a. m., Bro. and Sister Bane took the train for their far-away California home, while Brother Huckabee and his singer, Brother Jones, with the writer started for Comanche, from which place this is being written. The meeting opens here to night. V. L. WILLIAMS.

BAIRD, TEXAS—Dear Bro. Arnold: I enclose report of another Texas camp-meeting on the holiness line, held in the Lytle Valley about ten miles south of Abilene, which began August 14th, and continued nine days. There were about one hundred and ten professions, and at least half were sanctifications. Those already in the experience were moved up a league or two on the way. This meeting was under the auspices of the Methodist Episcopal Church, yet nothing occurred to lead one to think but that it was purely interdenominational. As usual, in our meetings there were present representatives from all the denominations in the country. The success of this meeting was not dependent upon human manipulations, but strictly upon the power of the blessed Holy Ghost, who was pleased to manifest His grace at almost every service. Of course, He used human instruments, but could only do that as they submitted their all to Him. He had the right of way and a thousand feet on both sides. The track was broad gauge, and the crew were willing workers. We ran up grade and had no use for brakes. Holiness is a fixture here. Rev. R. S. Marshall, of California, was with us and was wonderfully used of the Holy Ghost. Rev. T. C. Eason, of the "Church of God," was with us most of the time and did effectual service. Methodism is still overflowing; out of the number professing religion, there were only twelve accessions to the M. E. Church, consequently the other churches will reap largely the results.

Thank God for old-time Episcopal Methodism with a vigorous spiritual constitution, and "a mind to work."

W. R. MANNING.

EVANGELIST J. L. GLASCOCK, Mt. Lookout, Cincinnati, Ohio, writes: "Have just closed my camp meeting campaign, which completes my seventh year in the work of a special evangelist, having been in the pastorate ten years before being called to this work. Am now ready for the fall campaign and can be addressed, Mt. Lookout, Cincinnati, Ohio, by persons desiring my services in conventions and revivals in the churches. I go to the smaller places as well as the larger ones without stipulating any amount that shall be paid for my services. No better time for revival work can be found than the early fall. Don't wait until you get everything else in order before beginning the revival, but have your revival first and everything else will get in order."

DR. CARRADINE'S LETTER.

Oakland City, Indiana, Meeting—A Strange Pulpit and Auditorium—Over Fifty Professions—Some Striking Sayings—The Last Day.

NO. XII.

The meeting at Oakland City, Indiana, was my seventh and last camp meeting for the summer of 1898. It was held in the outskirts of the town on the county Fair Grounds. The location was in quite a pretty spot, with an open country view on three sides and Oakland City on the fourth.

The tent under which I was to preach not having arrived, my first sermon was delivered from the "grand stand," the people being perched on the steep seats above me, while I stood on the floor beneath and spoke with a face and voice elevation of forty-five degrees. It was a question whether the congregation "looked down" on the preacher, or the preacher "looked up" to the audience. Either one is objectionable and reprehensible. I thought as I took my place with the big race track in full view and the grand stand holding the congregation, that I had never in all my manifold experiences as an evangelist been placed in a more undesirable place to speak. But that night a heavy rain came up and one of the Fair Ground buildings was used for service having a partition running down the center for almost its entire length. Half of the congregation sat on one side of the dividing wall, and half on the other. Each division had two rows of seats facing each other. So the congregation was stretched in four lines down the building, and seated as we have described, looked more at each other than the preacher. The speaker found himself confronting a big post and preaching into two long cylinders of human beings. But a holiness preacher can get along where others would feel tied up, and fail. So I had great liberty and scored down another strange preaching experience. The next day the big tent engaged by the people arrived and we settled down in good fashion to the Lord's work.

I found as my co worker the Rev. C. W. Ruth, of Indianapolis, a man full of the Holy Ghost, with a sunny, joyful type of religious experience and preaching most powerfully in the pulpit. The singing was conducted by Bro. Luther Robinson, who did faithfully and well.

The crowd soon came from town and country, but as there had been numerous meetings here before, and as some one said "they have had all the evangelists,"—it can be seen we had a "buffalo stamped" and "fire burned" work on our hands. We saw many faces that we firmly believe will never be moved until Death touches them or they see Christ coming to Judgment in the air.

Nevertheless, God gave us over fifty souls that were saved and sanctified, and there was scarcely a single service that God did not own and crown with salvation at the altar.

Two morning meetings were especially memorable. One opened with two ladies being suddenly filled and overflowed with the Spirit. Thus inspired they began to move about in front of the congregation with illuminated countenances and glowing testimony. One swept around much more swiftly than the other, but their orbits were traced by the Divine finger and they never clashed. In five minutes a profound sense of the presence of God was on every soul, and a gale of glory blew steadily for a quarter of an hour. When I stood up to preach there was a most delightful sense of liberty throughout the entire discourse. As I was concluding with the thought

of Christ's return to this world, there was a cloudburst of love, glory and rapture on the audience, and there followed a scene of shouting, laughing, crying, handclapping and falling down upon the straw that could not be described. A number received the blessing that morning.

□ Another morning service that will never be forgotten by those who witnessed and participated was made notable by the singing of "Calvary" by a quartette, all sanctified people from Evansville, Indiana. Since the midnight I wrote the words in Denver, Colorado, I have never heard the hymn sung as I desired until that morning. The tune or melody which the Evansville singers used is Bro. L. L. Pickett's in Tears and Triumphs No. 2. But they completely ignored the time as there written and made one of their own. The experience they put into it was heart thrilling and soul melting. By the time the third stanza was reached sobs were breaking out all over the audience, and with the last verse there was a general going down on the knees and prostrating of bodies on the ground while a fit of weeping seemed to fall upon everybody. Rising at last from my own place I found it impossible to preach about anything or anyone but Jesus. How near He seemed to us all! And how little this world appeared; and how much greater than ever was Heaven!

May the Lord bless Bro. and Sister Hardy, of Evansville, and their two gentlemen friends, who are also the friends of the Lord.

Some notable sayings were uttered during the progress of the meeting, especially in the line of testimony.

Bro. Ruth in referring to something that had not come to pass as he desired, said when a disappointment came to him, he removed the letter "d" and substituted "h" so that the word read his-appointment. He called attention to the fact that God spoke against the stiffnecked. Then added that shaking the head from side to side in negation would in a little while produce stiffness, but bowing the head in assent would not. This remark contained a sermon in itself.

At another time he lamented that some people in the Christian life had reversed certain things and got starched before they were washed. Here was also considerable food for thought, and warning as well to all Zenzendorfians.

On still another occasion he spoke of the many "brethren" Christ had given him for forsaking all and following the Son of God. Immediately a large burly negro cried out, "Yes, and some black brethren." There was a great laugh at this for a moment, but Bro. Ruth instantly rallied and said, "That's true, but there is a black sheep in every flock." Whereupon the laugh rolled away from the preacher and broke in another part of the house.

Of a dilatory, procrastinating class of people in the audience, he said "They were thinking of getting ready, to begin, to commence to make a start for heaven."

One man in evidence of what sanctification had done for him, said he was saved from the love of ice cream and buggy-riding with young ladies. He said this in tremendous earnest although there was considerable smiling all over the congregation.

Another brother said in regard to a long battle with inbred sin, that "he had tried to oppress the Old Man, and then to distress him, and then to repress and suppress him, but at last all failing he concluded to express him."

There were hearty amens to this speech that increased in volume when a voice from the audience cried out—

"By the Second Adams Express Company."

The last day of the meeting dawned cold and rainy, the seats were damp, the straw wet and the saturated curtains of the big tent flapped dolefully in the cool north wind. But holiness people warm and brighten up any thing and any place; so the rejoicing, and ringing testimonies went on just the same as if it had been a May Day. At night a great audience assembled in spite of muddy streets and roads. I preached with all my soul and at great length, for the people listened hungrily, and it was hard to quit breaking the spiritual loaves and fishes to such a needy crowd. I dare not tell how long I preached.

The altar service closed with songs, shouts and hallelujahs, not far from midnight, and at half-past twelve on Tuesday night I was flying on the Cannon Ball to my next appointment in Kansas.

TWO WEEKS AT ASBURY COLLEGE.

The college opened September 1st. Today is the 13th. Not quite two weeks! Yet already since the school opened seventeen pupils have been to the altar seeking conversion or sanctification, and twelve of them got the blessing they sought.

Last evening, in a college prayer-meeting, where only those connected with the institution were present, thirty testified to sanctification. Thirteen were on their feet at one time waiting for their turn to testify. When all the time was gone, forty-five stood, in that way indicating their willingness to testify for Jesus had there been opportunity. Then an altar call was made and seven students responded, and two young ladies were saved, who led in prayer at the morning worship in the dining hall this morning before forty fellow students and the faculty.

A citizen of the town got under conviction last night and sent for the president and his wife to come and pray with him. He was gloriously converted at midnight.

Forty two of the students are studying for the ministry or missionary work. God is here and this place is holy ground. For deep, genuine piety, and conscious presence of the Holy Spirit in power, I do not believe there is the equal of this place on the continent.

If there is anything at all in this holiness movement more than wind and gush, is not this the place where holiness people should send their children? Ought not such a school to be generously supported and built up by the consecrated money of consecrated and sanctified people? Let holiness people pray over this matter, and be guided by the Spirit of God to a speedy conclusion.

The college has opened with more pupils than ever before. One has come from Canada, and one from California, and others from nearly a score of neighboring States. Asbury has a mission. Its motto—"Holiness to the Lord, Industry, Thoroughness and Salvation," is exerting a salutary influence on all minds and hearts.

REV. A. M. HILLS, Professor in Theology.

Camp-Meeting Calendar.

Finley, Tenn.—September 21-31, Revs. L. L. Pickett, S. H. Williams.

Frost Bridge, Miss., September 23-October 3, Revs. D. C. Rawls and James McCaskill. J. A. Moody, Secty.

South Mississippi Holiness Camp—near McHenry, Miss., September 30th-October 10th.

The "Two LAWYERS" has struck a popular chord among the people. Several have said, "I want a copy to lend to my neighbors, I want them to read it." Send 50 cents to the Pentecostal Publishing Company and get a copy. Read it, and tell your neighbors about it.

BRO. CULPEPPER'S LETTER.

DEAR HERALD:—I wrote you last from Carthage, Mo. As I could not turn that meeting go, I let Brother Newsom meet my engagement with the Eddyville brethren.

Carthage is the prettiest town in the South, to my eye. It is very compact, with streets at right angles, made of a gravel which excludes mud in winter and excess of dust in summer. The place is compactly built, with almost an entire absence of the shacks for homes, which generally make the suburbs of towns and cities.

The mines have brought much wealth to hundreds of people, who, before their discovery, were poor. A home building craze seemed to have seized the people. So true is this that many who set a very poor table, and support a very meager wardrobe, can boast of a charming home.

This is largely a Northern town, and as is always the case, where they are dominant, there is much prejudice. I have often been surprised that most Northern men who will gladly hear a compliment paid to Lincoln or Grant, will grow red in the face if you speak well of Lee. I will hail the day which ushers in an organic union of the Methodisms, but I must say that the Southern people are more nearly ready for it than those of the North. Our meeting in Carthage was union only in name, and not much of that, but God bleesed us all He could under the circumstances.

Mone, Mo., is no the Frisco line. It is a railroad town of about four thousand people. The Catholic element is strong, but does not prevail.

While I was not well a day during this meeting, I enjoyed it much. First, my family were with me—helping to win souls. How I did enjoy that! Second, the four pastors, representing the two Methodisms, the Northern Presbyterian and Baptist, were so sweetly united in the work, that it was like having four pastors—all of one church to work with.

They estimated that there were two hundred conversions. I don't know. There were not more than half that many additions up to our leaving. But God saved many of those railroad people, who were already church members. O, how he did quicken, seal and polish up old vessels!

One poor man, much addicted to the morphine habit, got saved and sold his chickens (game), etc., and turned the money into the hands of one of the pastors. I like it that way.

One sister who had hatred for a couple of neighbors, living one on either side of her, got right with God and all the world, and sent for those women to spend the afternoon with her. So did Jesus. O, that's the way to do it. Some people get right too easy. I love to see conviction so deep that nothing is left undone.

It was lovely to look from the car platform upon a thousand or fifteen hundred people who had gone from the tent to see us off. O, these goodbyes are hard to say! There are none in heaven. What adds to their sadness here, is the helpless condition you leave many in who, in tears, grasp your hand. They feel so dependent, and are so weak.

After songs and prayers for mutual safety our train pulled out at eleven o'clock, with only love for the people of Monett. We took a sleeper, ran up the curtain and looked on the beautiful fields, forest, creeks, rivers, country homes and cities, until we had passed VanBuren and Ft. Smith, Ark., in both of which places we have held meetings twice. Paul did not get out of many places so nicely as we come out of Monett.

Dr. Lloyd's college has opened with two hundred and fifty pupils. That means that the number enrolled this year will be much in advance of last year. One of the girls of this school, daughter of one of the Texas pastors, Miss Dora Walkup, left to-night for Mexico, to teach in one of our mission schools.

Well, let's all stay in the church—quit talking so much—don't lead the Lord, but let him lead us. Let's pray more.

We ought to have a great revival this autumn and winter. Let's all go to our knees and see what our Father has in store for us. Won't every reader of the HERALD join me in a special prayer once a day for the greatest revival we ever saw? Who will do it?

Always, J B CULPEPPER.

HAMMONSVILLE, ARK.—The camp-meeting at Hogue camp-ground, two and a half miles sotheast of Enola, Ark., closed last week with shouts of victory from sixty professors of either conversion or sanctification as the result of the faithful efforts of Bro. Thurmond, and numerous co-workers' aid, with the blessing and witness of the blessed Holy Spirit. Bro. Taurmond having been leader of this camp during the past two years, and having been blessed with such gracious revivals in the past, was unanimously chosen to conduct the present meeting. Large, attentive crowds attended the morning, noon and evening services.

A deal of bitter opposition was manifested toward the promoters of the holiness revival some three years ago, by members of the various churches, who, being ignorant of the doctrine of sanctification as a subsequent work of grace, feared the doctrine to be a fatal heresy which would lead to the rankest fanaticism. With this view of the doctrine of holiness many of the Christians deplored the "revival" as a dangerous departure from evangelical faith both in doctrine and practice. In the process of time and by the wonderful power of God the earnest, honest opposers came to hear the Word, were convicted for the experience, and obtained the "blessing," so that very few oppose, and a great majority profess and live the blessed experience. The present meeting continued in interest and power during every service. The special demonstrations of the Spirit were manifested in the frequent shouts, unctious prayers and glowing testimonies of dozens and scores who rejoice in the power of God to cleanse and keep the heart and life free from all sin.

Bro. Thurmond has greatly endeared himself to his friends far and near who attended his preaching, which, though plain, without ornament or rhetorical polish, is full of the Spirit and power of God in the saving of sinners and the sanctification of fully justified believers.

The children's service was one of peculiar tenderness and power. A large number of children were present, many of whom came to the altar for prayer, and were converted. The worldly-wise may sneer at the faith of a little child, yet God honors the undoubting faith in converting their souls. In this unbelieving age when every species of infidelity and sin seems to have settled upon the minds of many older persons, it seems that God designs to call the children to become his disciples. Their young minds may not grasp the truth of doctrinal belief, yet their simple faith is pure, and Jesus saves them because they believe his blessed Word and obey His holy will.

Hogue camp-ground is the gift of Bro. Gip Hogue, a friend and believer in holiness, whose farm adjoins the camp ground. The friends of

holiness all over the county have erected a large, convenient tabernacle which is free from debt, with fine prospects for a much larger and more successful meeting next summer. Bro. Thurmond was chosen to conduct the next annual meeting. Bro. Henly, a sweet-spirited brother from Vernon, Tenn., rendered good service in both pulpit and altar work. Bros. Harvey and Sullivan, both of White county, and both consecrated, Spirit filled servants of the Lord, were present the greater part of the time, whose prayers and songs, and frequent rapturous testimonies caused many a heart broken sinner to repent, while the believer was comforted with bright hopes of heaven. The rapturous experience given by dozens and scores of witnesses gave abundant proof of the great change that had occurred in the minds of many who had once opposed this "better way;" the bright, beaming eye, the rapturous shout that rang out full and free at every service told of the wonderful miracle of God's grace in leading earnest, honest seekers into the blessed experience of sanctification. Mrs. Suddarth introduced her plans for establishing a holiness school, which was cheerfully responded to by the large crowd, and resulted in a liberal subscription to erect a school house on the camp-ground, and the patrons securing twenty signed pupils for the school, which will begin, the Lord willing, the last Monday in November, and continue six months. A board of trustees, consisting of the official board of managers of the Hogue camp-ground, authorized Mrs. Suddarth to sell scholarships to the school for the next six months for ten dollars, which fund will enable other children to attend the school free of charge. If the friends of holiness will rally to the support of this school Mrs. Suddarth will, with the blessing of God, build up an institution where every branch of study usually taught in the day schools will be advanced, and the Bible, with church history, temperance and missions. Also testimony and Christian experience will be emphasized by precept and example. Trusting for success in this grand work of Christian education, and rejoicing in the rapid spreading of "Scriptural holiness over these lands," I am faithfully and truly a sister, "saved to the uttermost,"

MRS. FANNIE E. SUDDARTH.

TATUM, TEXAS.—We have just closed a glorious meeting at Rock Hill, Texas. About twenty professions, most of which were conversions. They were sky blue. Convictions were deep, conversions were bright, sanctifications were glorious. Glory! Bro. Van Edwards was with us four days, and did some good preaching. Tobacco was given up, the devil whipped, and Jesus got the victory. Glory! Family altars erected, and the saints built up generally. Glory to our God. Hallelujah!

J. F. RAGSDALE, P. C.

QUINLAN, TEX.—Our meeting is increasing in interest. We had one dear sister sacrificed wholly last night. We have had seekers for pardon and purity. One brother was reclaimed also. We had a good street service at 8 o'clock this afternoon. We are working with the Free Methodist pastor, Bro. M. M. Lowery, a man full of the Holy Ghost. We were on the committee of our great State Interdenominational Holiness Union, of Texas, at Terrell, for the two days it continued. We had great harmony and peace. Yours all for Jesus.

W. M. ADAMS.

THE TWO LAWYERS, price 50 cents, is now being delivered to subscribers. Send to the HERALD for a copy of this interesting story.

In The Field.

LANE, TEXAS.—Just closed my meeting at Emory, Texas. One hundred and fifteen conversions and sanctifications. Have commenced at the above place. Fire is falling; victory expected.

M. A. CASSIDY.

Notice.

Those who subscribed money at the camp-meeting to pay on the new tabernacle at Greenville camp, please forward same, if possible, before October 1, 1898, as the note is then due, or as soon thereafter as possible.

E. C. DEJARNETT.

Greenville, Texas, Sept. 13, 1898.

RAMSEY, ALA.—Just closed a meeting at Millville, where we hope holiness is planted to stay. Visible results not what we desired, but we are told His word "shall not return unto him void." We have cast the bread upon the waters. We have no church there and the Baptists closed their doors against us, but we had access to the school house. To God be all the glory.

J. W. BURTON.

STONY, TEX.—There was a splendid meeting held by Bros. Sullivan, Shamble and the undersigned, at Stony, last week, on the holiness line. Twenty or more converted, reclaimed and sanctified and the cause greatly advanced. Two church houses within two hundred yards of each other, but the authorities would not let us occupy them, so a large brush arbor was quickly erected and utilized to the glory of God. Praise God, salvation is rolling on. Holiness is here to stay.

H. F. HARVEY.

An Appeal.

WISDOM, MO.—Will you kindly call attention to the fact that our beloved brother, D. C. Rawls, has been ill for several weeks and is still confined to his home, unable to go out into the evangelistic work. He has a large family. Will those who believe that "it is more blessed to give than to receive," send a free-will offering to this worthy servant of God in his affliction? Address, Rev. D. C. Rawls, Covington, La. Your brother in Christ,

O. L. LEONARD.

MEMPHIS, TENN.—Closed a meeting with Bro. Hamil, at Embery, on Embery circuit, Sunday night, September 4th. The meeting was good from the beginning. Souls were either converted or sanctified at every service after the first. God was with us all the time. I like to labor for the Lord with Bro. Hamil. I never was pleased better and shall never forget the dear people around Embery. A thousand blessings upon them. Our hearts go up to God in thanks for the home we had at Dr. Adams' and for their kindness to us. May the Lord bless him and his wife and daughter; the Lord pour out His Holy Spirit on the people of Bro. Hamil's charge. In Jesus alone,

L. P. ADAMS AND WIFE.

CASCILLA, MISS.—The holiness people erected a large tabernacle about two miles west of Cascilla, and expected Rev. J. N. Whitehead to conduct a series of revival services, assisted by the talented girl preacher, Miss Minnie Barrett. They came as far as Holly Springs and learned that the towns and cities to the south were quarantined. Satan said then that our meeting would be a failure, because we failed to get an evangelist. But all praise and glory to God for victory! Our meeting was conducted by Bros. J. B. Musselwhite and R. B. Willis. Bro. Collins was also with us, from Coffeerville; he is a volcano of spiritual life and joy. Bros. Hyde, Warblington and Mullen did some effective work. Sister Franklin, who is educated in music, and filled with perfect love, presided at the organ, assisted by the gifted singer, W. H. Savage. About sixty-five souls were converted or sanctified.

EMMA McHANN.

Amosville, Va., Holiness Camp-Meeting.

Have just returned from Amosville, Va., holiness camp-meeting. Commenced on August 27th, (five days after the annual camp-meeting of the M. E. Church,) closed on the 5th of September. The ministers in charge were Rev. J. W. Luttrell, a man full of faith and of the Holy Ghost. His helpers were Rev. E. E. Harry, of Fauquier county, Rev. E. Gates, the fire-baptized Quaker evangelist, and Rev. Phoebe Hall, of Washington City—all fire-baptized ministers of the gospel. It was one of the most glorious victories for the Lord Jesus I ever witnessed. There was great opposition to the doctrine of entire sanctification as a

second work of grace upon the soul. The tabernacle was refused; but the people erected a stand and seats in a grove, and the meeting went on in great power and demonstration. The deep reverence and attention of the audience, showed the great hunger of their hearts. The truth sank deep into the soil all ready for it. The deep work done in souls will never be known until we meet in glory. There were from ten to fifteen sanctifications, and three Methodist ministers came out into the experience of sanctification, overcoming all prejudice. The whole community was stirred to its depths and all denominations confessed it was the true gospel and their souls were blessed. It was a grand, glorious triumph for Jesus. The attention and kindness of the people will long be remembered and bring a great blessing to their souls. This is a grand field for the holiness evangelists to work. God bless the PENTECOSTAL HERALD. Your sister in the Lord Jesus Christ,

MITTIE POSTON.

MAGDALENA, N. M.—Dear brethren of the PENTECOSTAL HERALD: I have just assisted Bro. L. L. Gladney, pastor, in a fifteen days' revival on the Gila River, near Duncan, Ariz. God was mightily with us in convicting, converting and sanctifying power. He wonderfully anointed His servant to preach the truth. The number professing pardon and sanctification aggregated twenty-one, about seven of whom seem clearly sanctified. One young lady came from Silver City, nearly sixty miles, and was converted, and before the meeting closed was blessedly sanctified. Another family came from Ft. Thomas, Ariz., about as far in the opposite direction, bringing a young Mormon with them. All were, I believe, justified and the mother gloriously sanctified. Praise God for a full salvation!

Yes, (D. V.) let's have a great central holiness convention. Fix the time and place at some railroad center, secure rates good for thirty days, so we won't be pushed for time, and let us have Pentecost reenacted that the holiness movement may be so accelerated that it will speedily "girdle the globe with salvation, holiness unto the Lord." Amen! Hallelujah!

T. L. ADAMS.

Troupe Camp-Meeting.

After a hard fight with the anti-holiness devil, tobacco devil, fashion devil and the devil in general, God gave us a sweeping victory. Glory to His name! About fifty-five professions, among them several young ladies who stripped off their jewelry, "rag roses" and feathers, came to the meeting in plain apparel with shining faces, sang, testified and worked for Jesus. We received and have the promise of several gold rings which we will mash up, sell for old gold and use the proceeds in the rescue work, which my wife and others are engaged in here in Waco. We had the pleasure of meeting a number of brethren who are preaching full salvation through Eastern Texas, and promised (D. V.) to hold several camp-meetings for them next summer. Holiness is gaining ground through this section. Some of the leading men and women of the different denominations were at the altar seeking, and several obtained the blessing of entire sanctification. May the good work go on until it shall girdle the globe with salvation, with holiness unto the Lord, 'till the light shall illumine each nation—the light from the lamp of His Word. The Lord has given me a co-laborer in Brother W. F. Rutherford, a blessedly saved young man, who sings and plays real well. We are out to do a clean, thorough work for the Lord, and are ready to go anywhere for the salvation of souls.

Yours under the blood of Christ,

J. A. MURPHREE.

DENISON, TEXAS.—Dear Bro. Arnold: Myself and Bro. H. C. Nall went from Greenville camp to Emory, Texas, and held a ten days' meeting, resulting in one hundred and fifteen conversions and sanctifications. Made many warm friends at Emory—will return there next year, the Lord willing. We came from there to Lane, Texas. We were to have begun there September 4th, but as it was the Baptist day, we of course gave way and listened to our Baptist brother for two hours giving Paul's experience from the seventh of Romans, and wound up by giving all present warning to beware of false prophets, anti-Christ's and the like, and informed them that they were in the world, and right in their community.

Monday we began and got poor old Paul out of the swamps of inbred sin and shouting, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans 8:2. So we very soon convinced the people that instead of being wretched and miserable, that they can and should "rejoice evermore, pray without ceas-

ing, and in all things give thanks." And if we will get that carnal "I" that gives so much trouble crucified, then and not until then, can we rejoice at all times, for it is not subject to the law of God, neither indeed can be.

At this meeting, which lasted six days, there were twenty-five conversions and sanctifications, ten who were sanctified being Baptists. There were over fifty Baptists sanctified at Emory, Tex. Glory! God bless the HERALD and its readers

M. A. CASSIDY.

Bonnie, Illinois, Camp-Meeting.

It is gone; but happy memories will remain with those who participated in its labors, joys, and wonderful victories as long as life's slumbering fires continue to glow and burn!

O, how Harney preached, and how he won all hearts! Engagements were offered—enough to consume months of his time. He has agreed to visit the little city of Harrisburg, Saline county, Illinois, during the Christmas holidays.

J. J. Smith, beloved yoke-fellow of the writer, and servant greatly blessed of the Lord, joined the second week of the meeting, gave in the assistance such as no other than he can render.

T. J. Keith, of Vincennes, Ind., Baptist missionary of former years to Assam, India, was also there, a benediction and blessing to us all in his wise counsels, prayers, talks and sermons.

Professors Keasler and Carroll, with their trained, gifted choir, led the thoughts and hearts of men and women, boys and girls to heaven's lofty heights.

McPherson, the musical pioneer of Southern Illinois, and song writer of the west, conducted some of the services, to the delight of all.

The president, R. E. Hoskinson, presided with great éclat and untiring energy. The committee, Ham, Thurmond, Davis and McCullough, ably filled their places. Ten new cottages were built during the year by the association, many more by private parties, five hundred regular campers.

Globe-Democrat reporter estimated the crowds on some occasions at from eight to ten thousand persons. Four hundred either converted, reclaimed or wholly sanctified during the meeting. No pains will be spared to make the camp one of the greatest and best in all the list of holiness camps. Dr. H. C. Morrison is booked for next year. It is doubtful if there is another its compeer, considering age, in all the country east, west, north or south. I sold in a few days twelve dollars' worth of Morrison's "Pilgrim's Progress of the holiness movement," which he entitles briefly, "The Two Lawyers." Another calls it "The Uncle Tom's Cabin of holiness." God bless the HERALD.

A. A. NILES.

Mt. Victory, Nunneley Springs, Ky.

This is a great work and a great country. Good mineral springs, plenty of good and kind-hearted people, mostly Baptists, warm-hearted and free. Several preachers here, and some of them seeking. We found no auditorium, only a temporary structure, and we found many willing to see the importance of a permanent building. So we went at it between meetings for a day or so, and then Bro. J. M. Nunneley came with a practical suggestion and said, "Let us hire more beside the volunteers and do a good, permanent, lasting work." So while I write these lines they are nailing the roof on a good house which will accommodate eight or ten hundred people.

And best of all, the fire falls at each service; and over thirty saved in five days of the camp. Bless God for either sanctification or justification! A hard, disturbing element we trust will be converted, which in other years not only gave trouble but threatened to break up the meetings and made public threats, and even go so far as to declare they carry a gun, and will use it, and say they don't want plain, simple facts from the platform. But God is with us, and for my part, I trust to God for protection. Sister Vonholtz is doing her best work in getting people to act, and great numbers are under conviction and the crowds increase daily. We look for a great time from now to the end. This is a great country for a camp-meeting, and now that these people will rush up cottages, another year this will be one of the best of camps; only fourteen miles from Somerset and surrounded on all sides by a population of good, kind, noble-hearted people. Let us help them by our prayers and cash. I am circulating the HERALD, and good tracts free with the hope that God will give us a great harvest of souls.

Sister Keith is tireless in her efforts to make people happy, and her home is full, and the daughter and other friends make life happy and cheerful.

WM. DAVIDSON.

SUNDAY-SCHOOL LESSON.

SUNDAY, OCTOBER 2, 1898.

Reformation Under Asa.

II Chron. 14:2-12.

BY REV. W B GODBEY.

Under the heroic military leadership of David the theocracy received its grand culmination, David subduing all the enemies of Israel, north, south, east and west, thus symbolizing the triumphs of Christ in His second advent. David was first crowned at Hebron, king of Judah, his own tribe, where he reigned seven years and six months; then he was crowned at Jerusalem, king of all the tribes of Israel, thus beautifully typifying the two coronations of Christ, *i. e.* king of saints, when he ascended up to heaven from Mt. Olivet, and king of kings when he comes the second time. While David in his general life and character symbolizes Christ in His first advent, with a hostile world combined against him, Solomon symbolizes Christ in His second coming, glorious, and victorious over sin, death, earth and hell. The theocratic glory reached its acme in the reign of David and Solomon, the spiritual apostasy of the latter opening the floodgate to the oncoming centuries of decline, failure, apostasy and final deportation into Babylonian captivity. During the reign of Rehoboam, Solomon's son and successor, Shishak, the king of Egypt, typifying the devil, came up with his armies, capturing Jerusalem and spoliating the temple of the golden shields, which King Solomon had put in it, Rehoboam afterward manufacturing brazen shields to take their place, thus illustrating the fatal apostasy of Israel from God's religion, represented by gold, which none but God can make, and man's religion,—a miserable counterfeit—as God never made brass, which is a compound of zinc and copper, manufactured by human art.

Verses 2-5. The Judaic apostasy under Rehoboam terribly develops during the reign of Abijah, his son and successor. Now light again breaks in and a reformation of thirty-five years under Asa, who did that which was good and right in the eyes of the Lord his God, taking away all of the idolatrous altars and groves throughout all of the land, everywhere reviving the pure worship of Jehovah, thus brightening the hopes of Israel, to regain the transcendent glory of David and Solomon. Asa gave the greatest possible help to the Lord's prophets everywhere to preach the living word and lead the people from idolatry to the worship of the God of Abraham, Isaac, Jacob, David and Solomon.

Verses 6-8. During this generation, the land had rest and peace throughout all of the earth. Consequently Asa avails himself of this opportunity to build up the cities of the kingdom, everywhere fortifying them with impregnable citadels, walls, towers, gates and bars, thus fortifying his kingdom against the liability of future invasion, at the same time organizing and thoroughly disciplining his army in the most efficient military tactics, thus preparing for every probable emergency of hostile invasions. This beautifully symbolizes the attitude of Christian Perfection, resting in perfect peace, and at the same time impregnable fortified against every probable assault of the enemy.

Verses 9-12. Finally Zerah, the king of Ethiopia, at that time one of the greatest powers of the earth, comes forth from his magnificent capital of Thebes on the Nile, in north central Africa, with an army of a solid million of warriors. Not only the Ethiopians, but the Libians, *i. e.* Lybians, in northern Africa on the Mediterranean sea came against Asa, an innumerable host. Asa went out against them and cried mightily unto the Lord for help. God smote the innumerable host, turning them into utter confusion and precipitating them into a pellmell schedaddle, out of which they were utterly incompetent to extricate themselves. Consequently Asa's army gather immense

spoils abandoned by the enemies, by their trepidation on the battlefield, pursuing them and spoliating their cities.

AN AWFUL NIGHT.

REV. L. C. HALL.

The time for evening service came. The moon shone brightly without, and hundreds were sitting under the holiness tabernacle. The Holy Ghost seemed to have breathed a hush upon man and nature. Not a sound invaded the stillness. We all felt a crucial hour was upon us. Like the stillness that precedes a mighty storm, when power seems to be gathering, so we felt a storm of spiritual power was gathering about us. Some songs were sung, prayers made, testimonies given. A cry rent the air—'twas a soul in travail.

"Blessed Quietness" was sung. The hardest sinner in the county gets on his knees. A wail goes to the throne and Bob is in the straw. "Who is Bob?" some one says. Only a cripple boy, with face and eyes aglow for God—filled with the Holy Ghost. "O Walter, Walter," with other names are called out by him; a horror of awful doom seems to come over each one as he calls them.

A woman is sitting on the front bench. She said: "The Spirit spoke to me and said, 'What shall I do with you?'" Like a flash she said, "Anything, so it be for thy glory, Lord, even if it be to lay me out dead." She went through the agony of a LOST SOUL.

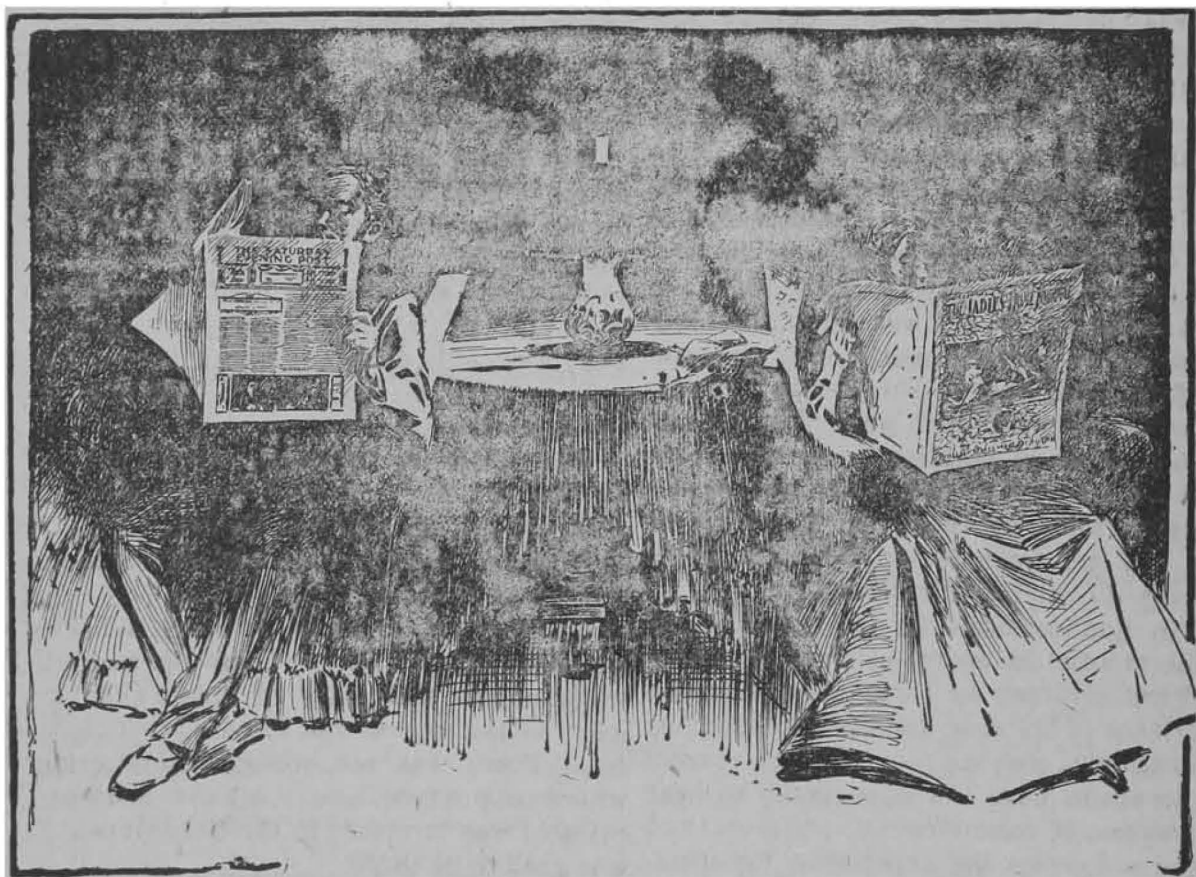
An awful feeling of the Judgment Day is upon the audience. Sinners by the score are crying for mercy; believers are crying for purity; and the sanctified are in great travail.

A lad is wonderfully filled with the Holy Ghost; he calmly gives an exhortation that moves the sinners mightily. No urging to the altar; crowds come. Between forty and fifty are saved or sanctified that one service. Who led the service? Who preached the sermon? The Holy Ghost did it all. Toward midnight the crowd disperses; no noise; the hush of death seems to be on all.

Such was the service held at Mt. Carmel (Mississippi) camp on the night of August 29, 1898.

FAIRFIELD, Mo.—We closed at Vildo, Tenn., and went to Victoria, Miss., and stopped in the camp-meeting two days, then started to Cascilla, Miss., but were quarantined and could not get there. Our next appointment being Fairfield, Mo., we bought tickets to that point. Here we found a camp-meeting conducted by the pastor of the M. E. Church, South. We got here Saturday. Brother Leonard preached Saturday night, and I on the Sabbath at 11 a. m. and at night; so they got three straight sermons on Bible sanctification. We began here on the 15th and continued ten days. We go next to Dallas and then to Terrell, Texas, to attend the annual conference of the Free Methodist Church. Your brother, in for the war, amen.

J. N. WHITEHEAD.



IN THE OCTOBER LADIES' HOME JOURNAL

Mrs. Caroline Atwater Mason, author of "A Minister of the World," begins a new story called "THE MINISTER OF CARTHAGE," depicting a young clergyman's high sense of duty battling with love and something akin to ambition.

Josiah Allen's Wife

Has written another story for the JOURNAL readers. She tells in it about a sickly society girl, and what brought her to her senses and good health.

In Mary E. Wilkins'

Capital new story a metropolitan woman does some very funny things, and in trying to elevate the villagers she learns a thing or two.

IN THE SATURDAY EVENING POST

are to be found the best serial and short stories the world can produce. The handsomest illustrated weekly published

We will mail THE LADIES' HOME JOURNAL, beginning with the next issue (October number), to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, for Twenty-five Cents, for the purpose of introducing our weekly with our well-known monthly.

The Curtis Publishing Company, Philadelphia

THE PENTECOSTAL HERALD.

Entered at the Louisville, Kentucky, Postoffice as Second Class Mail Matter.

PUBLISHED WEEKLY.

Year, in Advance.	\$1.00
Months, in Advance.	.50

Send money by Express, Draft, or P. O. Money Order. Subscriptions continued until ordered stopped and arrears are paid.

Watch the label on your paper. If date is wrong, or if the paper does not reach you regularly, notify us. Send renewal when your subscription expires.

In ordering address changed, give both former and present address.

Write all names plainly. Communications intended for publication should be addressed to THE PENTECOSTAL HERALD; business letters to the Business Manager, Rev. W. E. Arnold.

Make all monies payable to

Pentecostal Publishing Company,
LOUISVILLE, KENTUCKY.

THE TEXAS INTERDENOMINATIONAL HOLINESS UNION.

REV. B. F. GASSAWAY.

This is the substance of the late convention of holiness people held at Terrell, Texas.

That body was a fairly representative one, being composed of leading holiness people from all parts of the State where the doctrine of holiness has any foothold.

The organization is in no sense of the word a church. It assumes no ecclesiastical functions, administers no sacraments, receives no members from outside the churches, except those who have been expelled or forced out of the churches because of their adherence to the doctrine and experience of entire sanctification. Most positively discourages "come-out-ism," advises the adherence of all to the churches of their choice; advises the support of the ministry and every legitimate institution and effort of the church, and was organized solely for one object—the conversion of sinners, and the entire sanctification of believers.

The one article of faith was: "We believe in the doctrine of holiness or entire sanctification, as a second work of grace, subsequent to regeneration, as taught in the Word of God, and set forth in Mr. Wesley's 'Plain Account of Christian Perfection.'"

Provision was made for the formation of "local unions" in every community where there are as many as three persons in the experience of holiness; and these local unions are to see to it that the people in their respective localities have the opportunity to hear the doctrine of sanctification explained, and to seek and obtain the experience for themselves. The State union is to hold an annual convention. The one in 1899 will be held in connection with the Waco holiness camp-meeting, August 8-18th inclusive.

HOLINESS IN TEXAS.

The spread of this great Bible doctrine goes on apace in the Lone Star State. Many who were once able supporters of the doctrine have yielded to ecclesiastical pressure, "and walk no more with us." Quite a number have been frightened from the field by the law enacted by the late General Conference, but God has raised up other workers, and so the work goes forward gloriously.

Nearly all the great holiness camps this year have been wonderfully successful. Multiplied hundreds of souls have been either soundly converted, happily reclaimed or gloriously sanctified.

The Terrell convention put on foot a simple plan for unifying and pressing forward the work, and we look for 1899 to be the most successful year of the century for the spread of holiness. Holiness is in Texas to stay, and grow, and spread, and expand until every community in the State has a chance to hear the doctrine explained, and to seek, obtain, and enjoy the experience. Let croakers and pessimists take to the swamps, and

let opposers take notice that God is in this great movement, and to either clear the track, get on board, or get run over.

God's dynamite is in the holiness movement, and it must and will go forward. We have nothing to fear the opposition from without, our only danger lies within.

Brethren, let us fast and pray more than ever before. Let us keep low down at the foot of the cross. Paul says, "To every man that is among you, not to think of himself more highly than he ought to think." Let our motto be: "In honor preferring one another."

Beware of pride, that child of the devil, and let us, day by day, seek for more humility and more love; and with these we shall have more power and under God may prove a blessing to the world.

Forward! The whole line, with this inscribed upon every banner; "Holiness unto the Lord," and "Texas for Jesus."

ECHOES FROM THE TERRELL CONVENTION.

Sixteen souls were converted or sanctified wholly the first day of the convention. Glory!

The preaching was good to edification. Bro. Morrison was at his best, and that means a great deal. "Bud" Robinson made us laugh and cry and shout. He is certainly unique. Bro. Keith preached a strong sermon with good results following. Other preaching we failed to hear, being at work with the committee.

Bro. Heartline lives on Hallelujah Ave., corner of Full Salvation street, and is ready for the King's business at any hour of the day or night.

We never saw a better band of workers. It would be invidious to mention names. They were at it early and late with but one apparent object—the glory of God and the salvation of souls.

The testimony meetings were times of refreshing. The testimonies were original, striking, appropriate, and in demonstration of the Spirit and of power. Much conviction was wrought through this medium.

The singing, led by Bro. Kersey, aided by a number of good singers, was up to high-water mark. The spirit of union and harmony in the convention was simply delightful. There was not enough friction anywhere to produce heat. All the heat perceivable was furnished by the Holy Ghost. It was good to be there.

Kentucky Conference Notes.

MORE changes were made than were expected.

THE Committee on Memoirs had no deaths to report among the preachers this year. It is not probable that they can make a like report next year.

J. J. Johnson and D. E. Bedinger were superannuated. J. S. Walker, who was placed on the supernumerary list a year ago again becomes effective.

THE preacher who prayed for grace to those who might receive *dis*-appointments had the sympathy of many of his brethren; he has the sympathy of more of them now.

THE announcement of the death of Dr. A. S. Hunt, of the American Bible Society, was received by the Conference with sincere sorrow. Suitable resolutions were passed.

REV. W. W. SPATES, pastor of the church at Flemingsburg, was prevented from attending the sessions of the Conference by a broken limb. The Bishop facetiously remarked that "Bro Spates did not stand well at this Conference."

REV. FRENCH, of the Holston Conference who succeeds Dr. Geo. S. Savage in the

Superintendency of the interests of the American Bible Society, preached a splendid sermon and left a most favorable impression upon the Conference.

THE Conference avoided all discussion of the Publishing House affair. The report of the Committee on Publishing Interests was a compromise, hardly satisfactory to anybody and yet adopted rather than precipitate a conflict. The resolution endorsing the Bishops in their promise to see that the money was returned was unanimously adopted, but many thought the Conference ought to have gone further.

THE Conference unanimously adopted a resolution disapproving of the custom of taking collections during the Conference session for those causes which are ordered by the General Conference, and are regularly presented by the preachers to their various charges. While the brethren responded liberally for the relief of those preachers who are broken down, the anniversary collections did not go off well this year.

In summing up the reports from the charges, it was found that there has been a loss of nearly eight hundred members during the year. This is explained in various ways. Many charges have cleaned up their church registers, dropping many names. This, however, is not an altogether satisfactory explanation, and in humiliation and with fasting and prayer for the help of God's spirit, every man should begin the present year with the determination that it shall be more fruitful than the one that is just past.

DYER, TENN.—I want to tell the readers of the HERALD what the Lord has been doing for me. I have been trying to serve God for some time. I know that God pardoned my sins when I was eighteen years old, that was twelve years ago. But on the 13th of August, 1898, at a meeting conducted by my dear Brother H. C. Morrison, God took something out of my heart that had been very troublesome all the while, and glory, hallelujah! He filled the vacancy with Himself. Glory be to Jesus! This was what the Bible calls sanctification. I praise God, too, that He has saved and sanctified my dear companion. I must not forget to tell you about my Hollow Springs meeting. I made arrangements for Brother Andrew Johnson to help me in the meeting. He came on time and brought with him Brother E. A. Vail, the lay evangelist of New Orleans. They did good work. They were with me eight days, and glory be to God, there were seven persons converted, two of them were old men who had been very good servants of the devil. One of these was gloriously sanctified, and instead of him taking God's name in vain, he is now praising God continually. There were also twenty-five others shoutingly sanctified. Praise God, oh my soul! Four persons were received into the church. I want to say in conclusion, that Brother Johnson did some good preaching, and took two passages of Scripture and knocked the Adventists breathless. Brother Vail did a great deal of good telling his experience, he being a saloon keeper redeemed. Glory, saved and sanctified,
(REV.) W. L. BALTHASER.

A POPULAR preacher, who loves everybody, and tries to save everybody, gathers a great congregation and adds many to the church; and presently we say, "His work is very superficial. He has loaded up the church with trash." So we send after him a gloomy, tedious preacher and a negligent pastor. The congregation dwindles; the weak brethren and sisters backslide and only the veterans remain, and we say: "That brother is no revivalist, but how he does trim and purify the church." A church that has stood some preachers for four years is bound to be found as gold tried in the fire.—Sel.

EDITORIAL.

REV. H. B. COCKRILL.

"IN MY JOURNEY"

I staid at Waldron eleven days. The meeting continued with unabated interest—indeed with increasing interest to the close. There were fifty as bright professions as I ever beheld, about twelve of these sanctified. The joy was unbounded.

The transition from darkness to light from death to life was most convincing; the witness of the Spirit was delightfully clear; the power to go into the audience and invite others to Jesus was conferred in each instance; and the workers multiplied until our closing services were like bee hives. It was a beautiful sight to behold.

The opposition to this meeting was continuous and malignant. The kindest speeches and the clearest illustrations of the preacher were converted into insults and retold in the most distorted manner in order to hinder the work. But God answered our prayers, and put our enemies to shame, so far as they could feel shame. The daughter of one of the preachers, who stood aloof from our meeting, was converted at our altar. Even this did not stop his fault finding.

We would not be surprised if some of the young men converted in this meeting should become preachers. Before we closed they were testifying, praying and exhorting in a very efficient way.

At the last service Brother Stewart opened the doors of his church (the Methodist Episcopal) and received about twenty members. Others will join the Presbyterian, Baptist and M. E. South, Churches.

Taking all in all I have never assisted in a more powerful meeting than this. There were no "signing of cards," or "taking it on faith" here. The power fell and the evidences of it were unmistakable. It was one of the few meetings where the Christians got their eyes off the opposers and off the surroundings, and placed them directly on Christ.

We started from Waldron Monday, the 12th, for this place (Magazine, Ark). There being no railroad connecting the two points, we drove over in a two horse wagon, a distance of thirty-two miles. We held our first service here last night—Tuesday, 13th. The prospects, I must say, are not encouraging, but we shall press the battle hopefully. Our church is very weak here, if we have a church at all. There seems to be a general decline in religion among all churches. Pray for us and these people.

How I should like to meet my brethren of the Kentucky Conference, which meets this week at Flemingsburg, Ky., but this pleasure is denied me.

Brother W. B. Godbey was to help me at Waldron, but failed to get there.

MY APPOINTMENTS.

Springfield, Ark., Sept. 26th to Oct. 10th.
Greenbriar, Ark., Oct. 12th to 25th.

If my services are desired for any meetings not conflicting with these dates, address me at Louisville, Ky. H. B. COCKRILL.

THE PENTECOSTAL HERALD.

The above is the name of the best religious paper in the world. Many papers are being published and each claiming to be apostolic, but none of them that we have seen are so thoroughly apostolic as the HERALD. It arrests sin in every conceivable way, tries it and condemns it, as being unworthy of any child of God. It ought to be in every home

FINE SUBSCRIPTION BOOKS.

Splendid Opportunity.

For every energetic young man and woman who wants to work and do good.

OUR NEW BOOKS

Appeal to patriotism, to people of literary tastes, to suit those who want religious reading for their children, and to amuse the little ones.

They range in price from 50 cents up to \$2.50.

A splendid combination outfit representing four new books, will be furnished on most liberal conditions and will be ready in a few days. Write to-day for full particulars. Address,

Pentecostal Pub. Co., Louisville, Ky.

in this country. To read it is to make one better. There is a sort of fascination about this paper, that we sometimes call "bearing acquaintance." In other words, the more you see of the PENTECOSTAL HERALD the better you will like it. Its editors and chief contributors are in every sense of the term a true and noble set of men. The senior editor, Rev. H. C. Morrison, is the Luther of the present age, and we verily believe, that this tried and true "soldier of the cross" would kiss the burning stake rather than waver or hesitate in the support he is giving the great doctrine of entire sanctification. Long may he live to spread these "glad tidings of good things." The junior editor, Rev. H. B. Cockrill, is another one of God's noble men—noble because of his integrity, piety and sincerity of purpose. It has been our pleasure to associate with Brother Cockrill a good deal, and we have every reason to have confidence in the earnestness of this dear brother. You will ever find him at his post of duty, and standing as firmly by it as a Gibraltar. Long may he live to "scatter holiness over these lands."

And then there is Rev. W. E. Arnold, the office editor, who is kind, loving and gentle, full of faith and good works, and might well be called the Melancthon of this great reformation. To use an ordinary expression, "He is the right man in the right place." May it please God to keep him in the capacity of office editor of the PENTECOSTAL HERALD for many years to come.

With such men as these at the head, assisted by a corps of such men as Dr. Carradine, Dr. Godbey, and a host of others whom we cannot mention for want of both space and time, the reader can readily understand why the PENTECOSTAL HERALD is the "best paper in the world." Let holiness people everywhere see that it is put into the homes of the people. Amen! L. MARTIN.

PRESCOTT, ARK.—We have just closed a ten days' meeting at Mainspring. This is a new holiness camp-ground in Southern Arkansas, four miles south-east of Prescott. God's presence and power were manifest from the very beginning of the meeting to its close. The triumphant shouts of victory, and the glad hallelujahs bore constant and abundant testimony to the efficacy of the atoning blood, and to God's willingness and power to raise the fallen and sanctify believers.

We had a noble little band of earnest workers with us conducting the meeting. Sister Rutherford and Brother Franks did the preaching. Brother Morris led the singing, and Sister Frank and Brother Rutherford,

with their consecrated efforts, did much good for the success of the meeting. May God continue to set his seal of approval on the work of these dear good people of Ennis, Texas. They declared the whole council of God in its purity and in its power, and the Spirit accompanied the Word in every service. Hallelujah!

The attendance was very large, however many were prejudiced against "sanctification and woman preaching." They came, they saw and heard, and many were conquered for the Lord. Scores were converted and many reclaimed, and quite a large number were sanctified.

This is the first meeting held at Mainspring camp. It is a beautiful place. When it is completed it will perhaps not be excelled in South Arkansas for beauty and convenience. We are looking forward with glad anticipation to next year's meeting, which will embrace the first and second Sundays in September. In the meantime the shed will be enlarged, and, no doubt, fifty tents built on the grounds.

We have engaged the same workers for next year. Praise God, they are a power for holiness wherever they go. Sister Rutherford will begin a meeting in Prescott, October the twenty-second. Let those who believe in full salvation pray for victory there.

B. F. STEELE.

A GENTLEMAN came into our office a few days ago, and told us his experience in finding a church the previous Sunday night. The weather was hot, but not insufferable. He went to three or four churches of his own denomination and found them all closed. He finally went to the Broadway Methodist Church, and found it well filled with worshippers. The statement is made that upon that evening there were thirty-five churches in the city that were closed. Many people searching for open churches, and failing to find them went to the theaters. We will not vouch for the truth of this statement, but it has been given us as a fact. It was further stated that the churches which were open were well attended.

THE SLEDGE; OR CAN I FALL? CAN I RISE?

By the Late Rev. Walter N. Zimmerman.

This is a splendid discussion of the question of **Falling from Grace**. Its circulation will do good. The people should read it. Evangelists can handle it.

Price **10 Cents per Copy; One Dollar per Dozen**. Liberal discounts for larger quantities. Order from

PENTECOSTAL PUB. CO.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

WOMAN'S COLUMN.

EDITED BY
TULA C. DANIEL, Hardinsburg, Ky.

The Scorn of Job.

(JOB 31: 17.)

"If I have eaten my morsel alone!"
The patriarch spoke in scorn:
What would he think of the Church, were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fulness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"
The mighty apostle cried;
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing; we have bread,
But we eat our morsel alone.

Ever of them who have largest dower
Shall heaven require the more.
Ours in affluence, knowledge, power,
Ocean from shore to shore,
And East and West in our ears have said,
"Give us, give us your living Bread"
Ye we eat our morsels alone.

"Freely as ye have received, so give,"
He bade, who hath given us all.
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed,
And his body broken to give them Bread,
If we eat our morsels alone?
[The Bishop of Derry and Raphoe, in the Church Missionary Intelligencer]

The twelve said "send the multitude away, for ye are here in a deserted place." But He said unto them "give ye them to eat." ST. LUKE.

Go—not stay at home. Your thought must go, and your prayer and sympathies must go; your money must go, and yourselves must go. The whole must go; nothing less than all. He is not going to accept your plea of home interest. He is not going to accept a miserable, selfish plea of home inclinations, of home affections; he is not going to accept any plea you may make. You may argue the question until doomsday. He shuts you up with the one word of command, Go! I will send you far hence. The wider the scope, the grander the glory.—Bishop A. W. Wilson.

The Great Commission.

It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and He was sent to earth as a Missionary Physician. It is sometimes to be a follower, however feeble, in the wake of the great Teacher and only model Missionary that ever appeared among men; and now that He is head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds for Him? May we venture to invite young men of education, when laying down the plan of their lives, to take a glance at that missionary, David Livingstone.—R. V. W. B. Palmore.

"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Lo, I am with you always unto the end of the world. Amen."—The Lord Jesus Christ.

"Ye shall receive power after that the Holy Ghost is come upon you! and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Last words of the Lord Jesus Christ.

"Mirrors can so stand toward a great central light that there may be reflections from each. And they may so

stand toward one another that there may be mutual multiplication of all these reflections. Would that the whole Church of God would stand together in multiplying the reflections of the glorious "Sun of Righteousness!" How the world would be filled with living light!"—Selected.

Pierson says: "However we may hide ourselves here behind the mass, or lose ourselves in the crowd, at the judgment seat of Christ every one of us, in awful aloneness, must confront these tremendous questions: 'Hast thou wasted My goods?' 'Hast thou neglected a dying world?' 'Hast thou shut thy hand and thy purse against thy needy and perishing brother?' We need to meet these questions now with a practical answer, which will stand this scrutiny, if we are not to be ashamed at His coming."

"Our veteran missionary, Rev. Y. J. Allen, D. D., is doing and will continue to do a great work for the China Mission while in America. He has aroused much enthusiasm in Texas and wherever he has spoken. An extensive itinerary has been planned which will give him an opportunity to address the Annual Conferences. Arrangements have also been made for a number of mass meetings in our principal cities. Dr. Allen's time will be fully occupied in this way until late in December. Let the Church unite in prayer that these able addresses may secure the conviction of our most thoughtful people that China must be more largely occupied."—Review of Missions.

God willing, we shall have with us at our Louisville Annual Conference, this year, an of the Cross. May God bless his coming to us so abundantly that we shall always rejoice in memory of it.

"A missionary in China was surprised one day at the sight of some men approaching him with wheelbarrows. They were bringing petitions from two hundred villages urging the missionaries to come and teach them."—Selected.

"Some facts frequently need to be recalled are that while there are 1,000,000,000 heathen throughout the world waiting for the Gospel, there are about 12,000 missionaries. Forty million heathen are dying every year."—Selected.

"The great need of to-day is a holiness movement that will shake itself off of the at-home-ism spirit, that will enlarge its borders, and by earnest and self-denying effort extend a strong and loving hand to the benighted ones across the seas."—Selected.

MEMPHIS, TENN.—Please allow me to say to the readers of the HERALD, that we are still on the battle-field fighting sin and the devil, and our God is giving us the victory in every engagement. Hallelujah!

We have just closed a tent-meeting at what is known as Do-me-good Church. It formerly belonged to the Dancyville circuit but was thrown out last conference. God gave us a great victory at that place. We began the meeting August 15th. God wonderfully helped us in presenting his work and preaching full salvation. The writer, and Mrs. R. B. Mitchum, of Milan, Tenn., did the preaching. Mrs. E. A. Masterman, of this city, presided at the organ, also gave efficient service in song. Bro. R. B. Mitchum conducted the singing, a part of the time. The power and presence of God were manifest from the very first. A number were converted and reclaimed and seven or eight sanctified. One night a lady went home from the service under deep conviction, fell on her knees

and began to cry to God for salvation, and it wasn't long until she aroused the neighbors with her shouts of praises to God. Another night a young man came nine miles to where we were staying, to get us to pray for him; God had a hold on him and he was under deep conviction; said he felt as though he was dropping into hell. He got there about two o'clock in the morning. He did not get the victory that morning as he had some straightening up to do, but he walked in the light and made his wrongs right and prayed through to victory before the meeting closed; and he is now praising God for deliverance from sin. God has "purified unto himself a peculiar people" at Do-me-good, who are walking with him in white and are an honor to his name. One dear old brother; W. T. Hazelwood, who is now in his seventieth year, and wholly sanctified, drove twenty miles every day, and some times more, and attended all the services both night and day, and seemed as fresh and strong when the meeting closed as he did when it began. Truly, "his youth was renewed like the eagle's."

Bro. W. L. Duckworth, of Dancyville circuit, was with us two services, and Bro. D. L. Hines, of the Whiteville circuit, was with us once. My husband was with us over one Sabbath. We had splendid crowds all the time, sometimes there were between a thousand and twelve hundred people present. We closed the meeting with a large number under conviction and seeking for either pardon or sanctification.

Yours in Jesus, MRS. E. J. SHEEKS.
September 11th, 1898.

For Alcoholism

Use Horsford's Acid Phosphate.

Dr. P. P. GILMARTIN, Detroit, Mich., says: "It is very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

MANY, LA.—We have just closed a glorious meeting here in Many, La. Rev. J. L. Morrell of Cartersville, Ga., did the preaching, and was greatly assisted by Brother Mattox, in prayer and song. Brother Morrell was with us ten days and preached with power and the Holy Ghost. There were 50 or 75 bright conversions and two wholly sanctified. Thirty-seven joined the Methodist Church and three the Baptist. They were the leading people of the town, and it has wrought a great change in the place. Many of the converts have gone to work and were active helpers in the meeting. Many was a hard place and some thought it impossible to have a revival here, but God honored his servants' honest efforts, and the revival came. Praise God for evangelists led and honored by the great Head of the Church.

J. S. SANDERS.

Pennsylvania Lines Excursions to Pittsburgh for Knights Templar Conclave.

Excursion tickets to Pittsburgh account Knights Templar Triennial Conclave will be sold October 8th, 9th, 10th, 11th, 12th and 13th via Pennsylvania Lines. For special information inquire of nearest Pennsylvania Line Ticket Agent, or address C. H. Hagerty, District Passenger Agent, Louisville, Ky.

EWING, ILL.—The all-day holiness meeting that was held in Union Church, in Ewing township, Franklin Co., Ill., September 11, was a glorious meeting. The attendance was good and the Spiritual power was manifest. A dozen or more of the holiness people presented themselves anew to the Lord for a fresh anointing of divine power. This class of thirty was recently dropped by the pastor and quarterly conference of the M. E. Church. Hallelujah!

E. L. LATHAM.



The descent is certain from weak lungs, lingering coughs, throat troubles or bronchial affections through bleeding lungs, to consumption, if the first stages are neglected. Thousands of people

who are now in their graves would be alive and well to-day if they had heeded the first warnings of those troubles which lead to consumption and death.

The hacking cough, spitting of blood, weak lungs, and all similar troubles of the organs of breathing, will surely lead to consumption, if they are not already the signs of it. Then there are the other indications of the approach of consumption, such as night-sweats, emaciation, or wasting away of flesh from bad nutrition, which, if neglected, lead to certain death.

Ninety-eight per cent. of all the cases of weak lungs, bleeding lungs, lingering and obstinate coughs, and other bronchial and throat diseases, which have been treated with Dr. Pierce's Golden Medical Discovery, have been cured by it. Do not wait until your throat trouble becomes serious. All bronchial and throat troubles are serious. The time to take the "Golden Medical Discovery" is right at the start.

Even if your throat trouble has been neglected until it has been pronounced pulmonary disease or consumption, do not hesitate to use the "Golden Medical Discovery," for thousands of letters from the sufferers themselves, who are now well, bear evidence that the "Golden Medical Discovery" will cure, even after good physicians have pronounced the disease pulmonary consumption.

"I had been troubled with bronchitis for several years," writes Mrs. Orlin O'Hara, Box 114, Fergus Falls, Ottertail Co., Minn. "In the first place, I had sore throat. I doctored with different physicians and took various medicines, but got no relief. I raised from my throat a sticky substance like the white of an egg. Could not sleep, and had made up my mind that I would not live through the winter. I took Dr. Pierce's Golden Medical Discovery and 'Favorite Prescription' alternately, and in a few days began to see that I was better. I took eight bottles. I have not felt as well in years as since using these medicines."

Unfailing—Dr. Pierce's Pleasant Pellets for constipation and biliousness.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—II Cor. 7:1.
whether it be good or bad —II Cor 5:10.

Families and Ladies Traveling Alone will find the New Compartment Sleeping Cars leaving Louisville 8 15 p. m., daily for Chicago over Pennsylvania Short Lines as comfortable and exclusive as cozy rooms at home. The compartments are luxuriously finished and afford all desired seclusion. For particular information apply to C. H. HAGERTY, D. P. Agt., Louisville, Ky.

FOR we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done,

"What is the price of Dobbins' Electric Soap?"

"Five cents a bar full size, just reduced from ten. Hasn't been less than ten for 33 years."

"Why that's the price of common brown soap. Send me a box, I can't afford to buy any other soap after this."

"How to Keep Sanctified."

Under the above little Rev. J. O. McClurken has prepared and ready for sale a 30 page booklet which will prove eminently helpful to those who have entered the experience of perfect love. Every sanctified person should have a copy. Get a dozen and send them to friends who need assistance and strength in living this life. Price 5 cents per copy, or six for a quarter, or a dozen for 50 cents, postage prepaid. Order of Rev. J. O. McClurken, Nashville, Tenn., or of ZION'S OUTLOOK, Nashville, Tenn.

Randolph-Macon Woman's College.

Lynchburg, Va. Classed by U. S. Commissioner of Education in "Division A" as one of the fourteen first-grade colleges for women in the U. S. All modern appliances. Endowment reduces cost of course to \$350. Address

WM. W. SMITH, A. M., LL. D., president.

Woman's Home Mission Society, Kentucky Conference.

The Danville District Meeting of the Woman's Home Mission Society were guests of the Richmond Church, Wednesday evening, August 17th, where a Missionary prayer-meeting was held, to precede the session to be held the following day at Providence church, seven miles distant, where a hearty welcome awaited us, as evinced by the large attendance and beautifully decorated church.

The meeting was called to order by the District Secretary, Mrs. N. G. Hogg. Devotional exercises conducted by Mrs. Robt. Scott, of Wilmore. Scripture lessons taken from 25 chap. Math.

A most tender, loving address of welcome from the Providence Auxiliary was given by Mrs. Sanford Oldham, which was responded to by Mrs. P. H. Hoffman, in her happy, cheery manner.

The District Secretary submitted her report which had some encouraging features, compared with former years, showing the District Secretary had not been idle during the year, but was in touch with her auxiliaries.

Some report of the general work of the Society was given by the Conference Secretary, Miss Kate Petry; reports were heard from the auxiliaries at Richmond, Lancaster, Stanford, Wilmore, Danville and Providence. These reports showed faithful service with good results. Three auxiliaries failed to report. Mrs. Georgia Duncan was appointed agent for "Our Homes." Rev. G. W. Young's sermon from 26th chap. Math. 6 to 13 verse was a high and lofty tribute to the work of the Woman's Home Mission Society, and it is hoped fired every woman with fresh, enthusiasm and determined purpose to do more than ever before in this great work.

The singing of the beautiful solo, "Rest," by Miss Mary Pattie, closed the morning session.

After a delightfully prepared lunch most daintily served, the afternoon session was opened with devotional exercises by Mrs. P. H. Hoffman. Rev. Campbell, of the Christian Church, was introduced, and expressed great interest in woman's work; a most pleasing feature of the exercises was a talk from a Japanese student, on the great importance of missions; he also sang a verse in his native language. "The experience of Aunt Hannah Trigg," a selection from "Our Homes," was read by little Miss Mary Scott of the "Belle Bennett Band," this poor colored woman being a goodly example to us, of what can be done by giving one-tenth, not of our own, but the Lord's money.

A careful resume of the different departments of our work, was given by the District Secretary, Mrs. N. G. Hogg. At the close of her remarks she asked for a moment of silent prayer from all present for the work of the district, closing with prayer by Dr. Young. A report of the school work among the Cubans, by Miss Maud Fisher, for two years a teacher in Tampa, Florida, was both instructive and entertaining. A most excellent paper on "The Duty of Officers," was read by Miss Georgie P. Duncan, of Danville. "Money for Our Connectional Work," a paper by Mrs. Arnold, of Richmond, was received with special attention. "Christian Girlhood," showing how beautiful a young life may be made by taking Christ into all their lives, was an able paper, read by Mrs. P. H. Hoffman, the Conference Organizer. A paper by Miss Kate Petry, on the "Helps and Hinderances to Our Work," closed the afternoon session.

Through all these exercises the sweetest music was interspersed by the choir; a solo, by Miss Annie Bennett, so sweetly rendered, is deserving of

special mention. That our work is in favor was evidenced by the large attendance and also by the deep interest manifested throughout the entire proceedings. "Blest Be the Tie" was sung, the benediction pronounced by Rev. G. W. Young and the meeting adjourned. We trust all went forth from their district meeting strong in the strength which God supplies, through his eternal Son.

SHELBYVILLE, KY. KATE PETRY.

The annual meeting of Woman's Home Mission Society, Kentucky Conference will be held in Shelbyville, Kentucky, October 25-27. Opening exercises, Tuesday evening, October 25, at eight o'clock p. m. Let all delegates and visitors secure certificates of having paid full fare, and the usual rates will be allowed on the return trip. Send names of delegates and visitors to Miss Kate Petry, Shelbyville, Kentucky. Mrs. Hargrove, Miss Emily Allen and perhaps other distinguished visitors will be with us.

MRS. W. T. POYNTER, Pres.
MISS KATE PETRY, Cor. Sec

Asbury College.

This God-called and God-used college is making wonderful progress. There are thirty-five young preachers, seven of whom are called to foreign fields. There are thirty-two young men in the boys' boarding club. Also several young ladies in the girls' boarding club. In the boarding clubs it will cost a boy from \$85 to \$100 per year; a girl from \$75 to \$85. The entire faculty is sanctified. All but five of the pupils are saved, and all but ten are sanctified. There are fifty per cent. more pupils this year than last. This is the school for your boys and girls. If all knew the work done in this Holy Ghost college they would send their boys and girls here. I can recommend this college to one and all. Let all pray for this school daily. Come and see us.

W. J. HARNEY.

WILMORE, KY.

CENTER POINT, LA.—We closed a good meeting at "Old Ebenezer," near Olla, on the 3d inst., Rev. J. J. Arnold, preacher in charge. The Lord blessed us with His presence and His power. Some souls found sweet deliverance.

At that place and also at this place some brethren have hatched the perverted idea that they could use tobacco and be sanctified men. The readers of the HERALD know what that means—a barrier in the way of the way of the holiness movement, and a stenching offense to God.

Our meeting is now under headway here in their new tabernacle. Quite an assembly of the saints. Attendance very large, signs of victory hang in our skies. Glory to God! The fires of perfection burn, the sacred Spirit abides. Pray for one of the least.

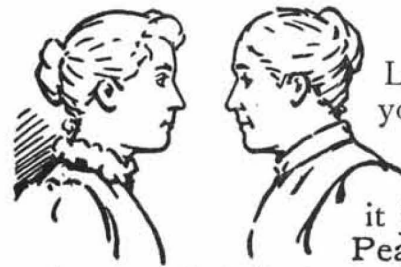
JOHN PAUL.

ELDORADO, ILL.—To the readers of the PENTECOSTAL HERALD. I am at liberty to do evangelistic work, and will go to any call to hold or help hold revival meetings. Have a call South after a while, but am idle now, and would like to be at work. Fully saved and sanctified,

J. O. BAUGH.

Stutterers, Read This.

Rev. G. W. Randolph, the great voice doctor, who has so successfully treated many stutterers while in this city, has permanently located at 914 Madison street, Covington, Ky., which is just across the river from Cincinnati, Ohio, and connected with street-cars, which stop at Bro. Randolph's Voice School at Tenth and Madison streets. No man can possibly carry better letters of recommendation than Bro. Randolph.



Face to Face.

Learn about Pearline that way, if you like. Any woman who has been using Pearline in the right way will tell you the truth about it just as strongly as we could. If Pearline has made the washing easy and economical for her, why not for you? Is your case so different from that of the millions of women that are being helped by Pearline? Isn't "washing without rubbing" worth looking into?

574

Millions NOW USE Pearline



GO TO THE OLD RELIABLE

LOUISVILLE... DENTAL PARLORS

For GOOD SUBSTANTIAL DENTAL WORK at HONEST PRICES.

Your teeth extracted without pain and NEW ONES made in ONE day.

OUR NEW METHOD Of inserting Artificial Teeth without plates should interest every one who has lost any of their teeth. Why? By our method they can be replaced to be as strong and serviceable as the natural ones.

Teeth extracted and filled without pain. All charges for service are reasonable, and our work is guaranteed. No students are employed in this office. Lady in attendance. Appointments made by mail.

LOUISVILLE DENTAL PARLORS,

Over the Avenue Theatre, near Walnut street.

544 FOURTH AVENUE, 544.

OUR DEAD.

PRIESLER.—Fannie Priesler was born February 13, 1861, and died April 30, 1898. She was the daughter of Elias G. and Martha J. Morgan. Married to Julius B. Priesler, January 1st, 1880. She had superior home training, which culminated in her conversion at a very early age. She joined the Methodist church at Mt. Holly, when thirteen years old, and lived an exemplary Christian life to the time of her death. She was a power for good in her own home. Her life spoke for itself. About three years ago when I was making my first pastoral visit to Sister Priesler, I said, "Sister, you have a husband and three children, and you are the only one in the church; are you exerting an influence for good in your family?" She said in substance, "I am not uneasy, and I know I am exerting an influence over them, and they are following me; and other influences will not lead them away from me." These were not empty words; they were prophetic, and a reiteration of a godly life. I rejoice in the fact that during my pastorate, I have taken the husband and three children into the church, all of whom are rejoicing in a Savior's love, with a well-grounded hope of meeting mother in heaven.

Sister Priesler died as she lived. I visited her often during her illness, and she always seemed perfectly resigned, and would rejoice when anticipating her exit from earth to heaven. During one of my visits she said to me, when about leaving her room, "Your visit has been a blessing to me." I responded, "It has been a blessing to me." There is nothing this side of heaven sweeter than the communion of a dying saint. "Precious in the sight of the Lord is the death of His saints."

Sorrowing ones, look to God the source of all comfort, "Who comforteth us in all of our tribulation." Take the blessed words of Jesus a balm for the troubled heart, "Let not your heart be troubled; ye believe in God, believe also in me; in my Father's house are many mansions, I go to prepare a place for you."

S. P. STILES, P. C.

WILLIAMS.—George W. Williams, son of Thos. A. and Lizzie Williams, died at the home of his parents in Christian County, Kentucky, August 8, 1898, in the thirtieth year of his age, of typhoid fever. He was taken sick in Elkton. His physician there thought it best for him to be brought home, where his sister could wait on him, and though all was done for him that love and skill could do, he only lived five days after getting home. He had been employed in Elkton for a number of years, in the hardware business. George was an exemplary character; a man that made friends with every one. He was an affectionate son and a kind and loving brother. He had a smile and a kind word for every one. He died with full faith in his Lord and Saviour, and though we miss him we are not without hope.

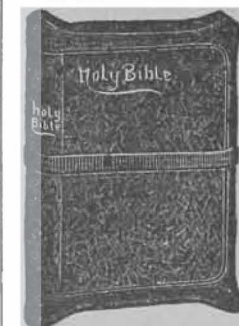
George is at rest,
On his Saviour's breast.
We loved thee, George,
But Jesus loved thee best.

OAK GROVE, KY. HIS SISTER
"Central Methodist" please copy.

MCCAULEY.—Joel A. McCauley was born June 1, 1842, and married Miss L. J. Adams July 6, 1865. He passed away July 20, 1898. He leaves a wife and six children. Two children have gone to the spirit land. Since I have known Brother McCauley he has been a great sufferer and I am told nearly all his life he was in poor health. At times he seemed to be at peace with God. Again under pain and sorrow he would be impatient and wicked. God bless his family.

S. L. C. COWARD.

Dr. Poolkins, Dr. Gall and Mr. Youngduck are known and talked about far and near. Send for THE TWO LAWYERS.



FREE! This BIBLE to any one who will sell 10 cents each, (regular price 25c). 3 Doz. of our Ladies' Sewing Companion which contains full variety of elliptical-eyed NEEDLES and assortment of Darning Needles, Wool, Yarn, Carpet, Button Needles, Etc.

This is a Divinity Circuit, self pronouncing S. S. Teacher's reference BIBLE. Text conforms exactly to the Oxford Teachers' edition, containing the celebrated Oxford Teachers' Helps together with complete series of new maps illustrating the geography of Palestine and the surrounding countries from the earliest times, and embodying the most recent discoveries. Retail price \$4.50. Send your full address (and a good reference) by return mail and we will forward the Needle, postage prepaid. No money required; we send the Needle at our own risk. You go among your neighbors and sell them. Send us the money (\$3.60) that you get for them, and we send you the Bible.

MARTIN DE GARMO CO. 441 Race St. Cincinnati, O.

Kentucky Conference.

Appointments for the Kentucky Conference were made as follows:

Lexington District—J. Reeves, Presiding Elder; Lexington, High-street, J. S. Sims; Lexington, Epworth, W. K. Deneis; Spears, H. R. Mills; Paris, E. G. B. Mann; Frankfort, T. F. Taliaferro; Versailles, C. F. Evans; Georgetown, W. A. Cooper; Winchester, G. H. Means; Winchester Mission, G. S. Savage; Mt. Sterling, J. W. Mitchell; Old Fort, B. F. Cosby; Grassy Lick and Mt. Zion, D. W. Robertson; North Middletown, D. P. Ware; Hinton, F. A. Savage; Mt. Hope, W. T. Benton; New Columbus, G. W. Boswell; Corinth, J. L. West; Mortonsville, J. S. Ragan; Swallowfield Miss, to be supplied, by W. S. Taylor; Morehead, L. E. Mann; President Kentucky Wesleyan College, E. H. Pearce; Chaplain Penitentiary, L. G. Wallace.

Covington District—J. R. Deering, Presiding Elder; Covington, Scott street, H. G. Turner; Covington, Eleventh street, C. F. Oney; Newport, O. J. Chandler; Highlands, J. L. Clark; Augusta, B. F. Chatham; Alexandria, T. W. Barker; J. C. Minor, sup'n'y; Visalia, F. T. McIntire; Falmouth, F. K. Struve; Butler, L. Robinson; Carrollton, W. T. Rowland; Petersburg, J. W. Harris; Warsaw, W. W. Green; Brooksville, E. A. McClure; G. B. Pogue, sup'n'y; Walton, J. W. Crates; G. W. Bufington, sup'n'y; Cynthia, E. L. Southgate; Williamstown, J. W. Simpson; Oddville, T. B. Cook; Kelat, W. J. Doran; Berry Mission, to be supplied; Crittenden Mission, to be supplied; Erlanger, W. G. Cram; Agent Children's Home Society, Wm. Shoemith; University High School, T. J. Dodd.

Shelbyville District—A. Redd, Presiding Elder; Shelbyville, W. F. Taylor; Simpsonville, H. C. Wright; Taylorsville, T. J. Godbey; Bloomfield, D. B. Cooper; W. H. H. Ditzler, sup'n'y; Newcastle, M. W. Hiner; Port Royal, R. B. Baird; Campbellsburg, J. D. Redd; Bedford, C. J. Nugent; Milton, J. R. Peeples; Prestonsville, J. M. Johnson; Lawrenceburg, J. S. Walker; Lagrange, Geo. Froh; Eminence and Pleasureville; J. P. Strother; Beards, Olin Boggess; Christiansburg, J. H. Williams; Gratz, G. W. Crutchfield; Polsgrove, J. M. Matthews.

Maysville District—W. F. Vaughan, Presiding Elder; Maysville, J. O. A. Vaught; East Maysville, G. E. Rapp; Millersburg, W. S. Grinstead; Flemingsburg, W. W. Spates; Tilton and Nepton, M. S. Clark; Hillsboro, J. W. Gardiner, one to be supplied; Mt. Carmel, A. P. Jones; Sharpsburg and Bethel, M. T. Chandler; Carlisle, B. E. Lancaster; Owingsville, C. A. Bromley; Salt Well, James E. Wright; Vanceburg, E. E. Holmes; Mt. Olivet, S. H. Pollitt; Shannon & Sardis, P. J. Ross; Germantown, W. D. Welburn; Washington, U. W. Darlington; Tollesboro, W. L. Selby; Moorefield, Josiah Godbey; Burtons-ville Mission, J. R. Word; Millersburg Female College, C. C. Fisher.

Danville District—F. S. Pollitt, Presiding Elder; Danville, J. R. Savage; Harrodsburg, Julius E. Wright; Nicholasville, T. W. Watts; Perryville, W. A. Penn; Mackville, M. F. Moores; Chaplin, E. H. Godbey; Salt River, E. J. Terrell; Salvisa, W. T. Eklar; Wilmore, E. C. Savage; Burgin, C. M. Humphrey; Lancaster, W. L. Clark; Stanford, W. M. Britt, Stanford Circuit, to be supplied by J. H. Pence; Preachersville, C. W. Clay; Richmond, G. W. Young; College Hill, W. F. Wyatt; Somerset, F. M. Hill; W. E. Arnold, sup'n'y; West Pulaski, to be supplied; East Pulaski, to be supplied; Moreland, F. B. Jones; Burnside, to be supplied; Asbury College, J. W. Hughes, president; Professor in Asbury College, C. E. Boswell.

London District—W. B. Ragan, Presiding Elder, Pineville and Middlesboro, J. T. J. Fizer; London, R. H. Wightman; Barbourville, J. A. Sawyer;

Pine Hill Mission, E. K. Pike; Manchester, to be supplied; J. J. Dickey, sup'n'y; Pittsburg, J. W. Ison; Irvine, Edward Allen; Campton, H. O. Moore; Hazel Green, R. M. Lee; Frenchburg, to be supplied by P. C. Eversole; West Liberty, J. R. Nelson; Clay City, S. M. Carrier; Jackson, S. W. Peeples.

H. G. Henderson, transferred to Western Virginia Conference and stationed at Parkersburg.

Special Appointments—Jackson, B. E. Lancaster, T. W. Barker; Manchester, J. E. Wright, A. P. Jones; Pineville and Middlesboro, J. R. Savage, T. W. Watts; Barbourville, E. H. Godbey, M. F. Moores; Pine Hill Mission, M. S. Clark, G. W. Young; West Liberty, E. A. McClure, L. E. Mann; Hazel Green, J. W. Mitchell, B. F. Cosby; Campton, F. T. McIntire, M. T. Chandler; Irvine, Josiah Godbey, W. S. Grinstead; Clay City, E. H. Pearce, J. O. A. Vaught; Hindman, J. S. Sims, U. W. Darlington; Hazard, C. M. Humphrey, J. M. Matthews.

A Texas Wonder.—Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggists, will be sent by mail on receipt of \$1.00. One small bottle is two months' treatment and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 218, Waco, Texas.

Send for Texas Testimonials.

READ THIS:

Clanton, Ala., March 4, 1897.—I certify that I have been cured of kidney and bladder troubles by Hall's Great Discovery (Waco, Texas), and I can fully recommend it.

REV L. B. POUNDS.

PROMISE CITY, IOWA.—Had a glorious meeting at Carlisle, Ind. One of the best held there, souls converted and sanctified. From there we went to Colorado to hold the State Camp, The Lord wondrously blessed us there. Hundreds were converted and sanctified; among the number were some ministers. We began here last night. Expect victory. In Him, AURA SMITH and LILY H. SMITH. Permanent address, Shelbyville, Mo.

PLEASANT HILL, LA.—I feel that I must write to you in regard to the glorious meeting at Many, Louisiana, conducted by Bro. J. L. Morrill, of Cartersville, Ga. The Church was in a deplorable, back-slidden condition, many of the members dancing, giving and attending card-parties, etc. About all such confessed and were restored, many who were already members were converted and several sanctified. The preaching was heart searching and thorough, consequently the work done was of the same character and reached men in all the walks of life characteristic of a country village. Such a moral and spiritual transformation was never known, so say the oldest citizens. Praise the Lord! Brother Morrill was compelled to leave to meet engagement here, but the meeting continues under the direction of the Holy Ghost and the beloved pastor, Bro. J. S. Sanders, and wife, and the end is not yet. Meeting here began last night with power. Blessing on the HERALD. Yours Respected, ROAMER.

O. E. MATTOX, Singing Evangelist.

EMORY, TEX.—Would you like to know and tell to the people what the Lord has been doing in these parts, through Bros. Mickey, Cassidy, and Herbert Noll, as sowers of the precious truths, and Sister Noll, with the little band of holiness people of this place as work-

A TEXAS WONDER! HALL'S GREAT DISCOVERY For Kidney and Bladder Troubles.

One small bottle of Hall's Great Discovery cures all Kidney and Bladder Troubles, removes Gravel, cures Diabetes Seminal Emissions, Weak and Lame Backs, Rheumatism and all irregularities of the Kidneys and Bladder in both men and women. Regulates Bladder Troubles in Children. If not sold by your Druggist, will be sent by mail on receipt of \$1.00. One small bottle is two months treatment, and will cure any case above mentioned.

E. W. HALL, sole Mfr., P. O. Box 218, Waco, Tex.

Waco, Texas, July 27, 1897.—We, the undersigned, of Waco, have used Hall's Great Discovery for kidney and Bladder trouble, and can cheerfully recommend it.

JNO. H. HARRISON,
PAYNE DIXON,
J. W. BAUGH,

A. S. FOSTER,
J. P. BAHL,

SAM. J. LACKLAND,
J. W. COTTHRELL,
BILL HARRIS (Ex-Sheriff.)

AMERICAN PLAN.

\$2.50 PER DAY AND UPWARD

Where Shall We Stop in New York?

AT MILLER'S HOTEL.

89 W. 26th Street.
Clean, Comfortable, Quiet, Convenient, Central, Homelike, Convenient to Shopping Districts, etc.

SEND FOR CIRCULARS.

SPECIAL RATES TO CONVENTIONS, ETC.

CHARLES H. HAYNES, Proprietor.

OUR FINE CANVASSING OUTFIT IS NOW IN PREPARATION.

It contains 350 pages and nearly 500 illustrations and color plates taken from four new books made especially for the Fall and Holiday Season of 1898. It also shows the beautiful binding and exact contents of each book arranged separately.

It is the most complete and convenient outfit ever devised.

CONDITIONS.

will be more favorable than we have ever before been able to offer. All who want the first chance at the greatest opportunity we have ever offered to make money fast, and distribute literature that will bring sunshine and happiness into many homes, will do well to drop us a card at once for full particulars.

PENTECOSTAL PUBLISHING CO.

ers? The brethren raised their tent on August 25th, and broke camp on the night of the second of September. We had two services each day; the day services were well attended and at night the attendance was larger than ever seen in this place before. People came in crowds for miles around and a great many received the "second blessing" and came out boldly for God and holiness—some Baptists, some Campbellites, some Methodists, and some Presbyterians. Some conversions from the world. Families were united that had been as strangers to each other, and showers of blessings seemed to fall on all, and there is a stir among Christian people that has awakened them to the study of the Scriptures and to an energy of work not seen in these parts for quite awhile. The Lord is to-day what He was in the beginning and will be to the end. Blessed be the name of the Lord, who can free us from all sin! Yours for Christ and Holiness, R. T. BRACK.

September 9th, 1898.

BURGIN, KY.—Our meeting closed at Dugansville, Ky., with some visible results. There were some professions of conversion or sanctification and some additions to the church, and the Church generally strengthened, I found the people of Dugansville very kind and hospitable. Wife and I found a home indeed with Bro. Sleet Robinson. May God's blessings rest upon the dear good people. We had large crowds and splendid order from beginning to the close of the meeting.

Your Servant, at your call,
WM S MAXWELL.

MARSHALL, TEX.—I have books for sale suited for undergraduates in Con-

ference course. Will sell at a bargain. Write me to 215 North Second St., Wilmington N. C.

EDWARD KELLEY.

Evangelists' States.

REV SETH C. REES.

Home address, Providence, R. I.
September 28—October 5, M. E. Conference, Mannington, W. Va.

OAKLAND CITY, IND.—Our camp-meeting at this place will close tonight. Wife and I came here about ten days ago, and we have had a good time with the Southern Indiana Holiness Association. Rev. B. Carradine did most of the preaching, and the writer had charge of the music. Rev. C. W. Ruth, of Indianapolis, is a splendid general—also a very fine expositor of the Word. We met here a great many of God's holy people. Space will not allow detail, but suffice it to say, we had a great time. A great many were either converted or sanctified. Brother Carradine is in pretty good physical condition at this time. We go from here to Ellis, Tenn., to spend a few days with father and mother, then to Somerset, Ky., for ten days—then Fitzgerald, Ga., October, 20—30. Yours in Him, LUTHER R. ROBINSON.

CANCERS CURED.

The Absorption Process a conceded success. Scarcely a failure in sixteen years. No Knife. No Gastric. No Blood. No Pain. Write

Dr. Hess, of Grand Rapids, Mich., for particulars and references. For cancer of the breast, if not broken out, treatment can be sent.

BUCKEYE BELL FOUNDRY
E. W. VAN DUZEN CO., Cincinnati, O., U. S.
Only High Class, Best Grade Copper and Tin
Full, Sweet Tone
Cheapest for Price
Fully Guaranteed
CHURCH BELLS
and Chimes. No Common Grades. The Best Only.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

An Immense Bargain!

No ambitious young man, desiring to become more useful, can afford to miss this chance for a valuable book on

"SELF-HELP"

With Illustrations of Character, Conduct and Perseverance.

A strong English Classic, by Samuel Smiles.

He is known everywhere as an able author. The book contains nearly four hundred pages, is strongly bound in cloth, and sells the world over for one dollar.

SPECIAL PRICE, 45 CENTS.

Add 11 cents for postage, and make your order while they last.

Order from **Pentecostal Publishing Co.**

S. A. MULLIKIN, Book Mgr.

Soul-Stirring Songs

By JOHN MCPHERSON.

Specially adapted to Revivals, Sunday-Schools, Singing Classes and Churches.

It has 150 pages and nothing has been admitted that has not received careful thought and attention. The very best writers of the day, both verse and song, have contributed to its pages. It has ten pages of Theory, that is progressive, precise and practical. It is substantially bound in boards, and sells at 30c per copy, bound in linen at 20c, and paper at 15c. Oldse rates to evangelists, singing teachers and dealers, Not a dull song in this book. Try a sample.

Pentecostal Pub. Co., Louisville, Ky.

YOU CAN TAKE

THE Missouri Pacific Railway
AND GO DIRECT TO THE GROUNDS OF THE
OMAHA EXPOSITION
Only Line that does it.

Double Daily Service.
Elegant Equipment.
Reduced Rates.

SEE Agent for particulars.

C. G. WARNER, Vice-President, W. B. DODDRIDGE, General Manager, H. C. TOWNSEND, Gen'l Pass'r and Ticket Agent,
ST. LOUIS, MO.

R. T. G. Matthews, Traveling Agt., 304 W. Main St.,
LOUISVILLE, KY.

WEDDING AND VISITING CARDS... INVITATIONS
PRINTED OR ENGRAVED

WRITE FOR SAMPLES AND PRICES.
BOOKS AND BIBLES.
JOHN P. MORTON & CO., Booksellers & Publishers
LOUISVILLE, KY.

EPWORTH ORGANS & PIANOS
For Homes and Churches. No Agents. Shipped direct at factory prices. SENT ON TRIAL—no money wanted until instrument arrives in good order and is found as represented. Catalogue Free if you mention name and address of your Pastor as reference. Williams Organ & Piano Co., Methodist Book Concern Bldg., 67 Washington St., Chicago.

GEMS. Here is a booklet of 14 Sweet Songs

It contains the music to "Old Black Joe," "The Old Kentucky Home," with beautiful new hymns. These are a real strike.

The Way of Faith says editorially: "Bro. Pickett has put some of his best work in these 'Gems,' and all who get them will agree with the author that they are 'Gems' indeed."

Besides Bro Pickett's songs, Professor Kersey has done some splendid work. These "Gems" will stir an audience and bless the home.

All for only one dime, or 12 for \$1.00. Order now.

Pickett Pub. Co. Louisville, Ky.

STUTTERING CURED.

Rev. G. W. Randolph has returned to his voice school in this city, and he wants ever stutterer to come to see him or write, with stamp to cover expenses. Brother Randolph is very successful in his cures, and is well known in the M. E. Church.

Address, Rev. G. W. RANDOLPH, CAPITAL HOTEL, LOUISVILLE, KY.

CLEAR RUN, KY.—We have just closed a glorious arbor meeting conducted by Rev. J. W. Bigham, the pastor, and T. C. Peters of Elizabethtown. These men of God preached sanctification from the start. There were seventeen conversions and thirteen additions to the M. E. Church, South, with more to follow, and the members were renewed. It was the best meeting that has been here for twenty years, and the committee is organized and have the ground to build a shed for a camp-meeting to be held every year, and the shed will be built this fall and winter ready for the meeting to begin the second Sunday in next August, for the purpose of converting sinners and sanctifying believers.

Your brother in Christ,
J. C. BAIRD.

DYER, TENN.—We have just closed an eight days' meeting at the Protestant M. E. Church, just five miles southwest of Dyer. The services were conducted by that godly young man, Evangelist Andrew Johnson, of Stanford, Ky. He was assisted by Rev. W. L. Balthaser, the pastor of the church, who is also a young man full of the Holy Ghost and faith and buoyancy of spirit. The labors of these two men were graciously blessed by God. The saints were much strengthened and edified, and sinners converted and believers sanctified, and some ten or fifteen stood up promising to establish a family altar. Brother Johnson will go from here to Sarepta, Miss., to join Rev. L. L. Pickett in a meeting, and then the writer will return to New Orleans to take up his work at the Union Gospel Mission, 1805 Magnolia Street.

Yours saved and sanctified,
Q. A. VAIL.

Everybody wants THE TWO LAWYERS. Send 50 cents and get a copy at once.

ASHBYSBURG, KY.—Dear HERALD: If you will allow me a little space in your good paper I will tell you what the dear Lord has done in our little town through his two faithful servants, Brothers T. J. Allen and G. W. Canon, who arrived here three weeks ago. They held ten days services, day and night. I never have seen more earnest, zealous workers; their whole lives are given to the work. They are not working for money, but for souls, and God has honored their work, not only in this place, but many other places. They are in the enjoyment of full salvation and preach sanctification as a second blessing. There have been several souls reclaimed and saved, and some sanctified, and a great number of believers greatly strengthened. I do praise God for sending such humble servants to this place. They have sown good seed, but they have left us now and gone to other parts. There were many sad hearts the day they left. May heaven's richest blessings ever rest upon them and all the readers of the HERALD, is the prayer of your humble sister, saved and sanctified,
ELLA TOMBLINSON.

CANCER

The following and many other reliable persons testify to my scientific treatment of cancer without the knife: T. E. C. Brinly, Louisville, Ky., noted plow manufacturer, cured 10 years ago. Prof. H. McDiamid, Hiram College, Hiram, Ohio, cured 7 years ago. Address, Dr. C. Weber, 121 W. 9th St., Cincinnati, O., for further particulars and free book.

Notice.

Bishop Hargrove has transferred me from the Western Virginia Conference to the Memphis Conference. I have bought me a home near Martin, Tenn., where I shall locate my family. What itinerant work I do from this time will be done with that as a center. There are now over two months till the session of the Memphis Conference. If the brethren who read the HERALD should need my help in meetings during this time they can address me at Martin, Tenn. Affectionately, J. W. LOWRANCE.

FLORAL, ARK.—Our meeting has just closed at Cedar Grove. We had a grand and good meeting conducted by our well beloved brother, T. J. Taylor. While there were no conversions or sanctifications, there was a deeper love manifested, and more of the Holy Ghost and fire exhibited among the members, or a portion of them, than any meeting I was ever in. It was a time of refreshing from the Lord. Some attended the meeting from six miles off. The same fire is burning here that Brother L. C. Craig and Brother L. B. Thurmond kindled here last year. Thank the Lord it is still burning. "The fire that burned in Moses time is burning here to-day." When we meet and add a little fuel to the fire, and it flashes up. We give God all the honor and glory and praise, for He deserves them all. I will say in regard to the HERALD, that it is a valuable paper, and we appreciate it very highly. I do not know how I could do without it. It affords solid food for the soul, it occupies my leisure moments, it gives relief to a weary spirit, it infuses such light and knowledge on the Bible, it comes as a letter from a far country. Our Sunday-school and prayer-meeting are still going on. Thank the Lord!
WM. L. LANIER.

BELL'S STATION, ALA.—We closed a ten days' meeting last Wednesday night at Bell's Station on the Southern railroad in southern Alabama. Bro. H. L. Hargett, from Birmingham, Ala., was with us, and did excellent preaching. It was at this place over two years ago that God gave us a great victory for holiness. We organized a Methodist church at that time with twenty members, and every one either converted or sanctified, an almost exceptional case, I suppose. At this last meeting God gave us a victory, but not such a sweeping one as we expected. It came after much prayer, and a hard fought battle. Glory to God! We left a number rejoicing in Jesus, and souls at the altar for sanctification. Sister Nettie Brown was with us, helping in song and exhortation. We are praising the Lord for strength to once again take up our loved labor, after two years' illness. We realize that it was good for us to have been afflicted, it has given us a deeper death to self, a fuller baptism of love, a greater longing for souls, a sweetness and tenderness not felt in such full measure before. God does not only want a purified, but a tried people, those who know how to suffer and endure all things for Jesus, with patience. Glory to Jesus for His keeping power. God bless the HERALD.
Yours in Jesus,
MAGGIE DEBARDELEBIN.

CANCER

30 years experience enables me to scientifically treat and effectually cure Cancer and Tumors without the knife. 72-page book sent free. Address Dr. L. H. Gratigny, Norfolk Bldg., 8th and Elm Sts., Cincinnati, Ohio.

MORPHINE Opium, Cocaine, Cured at home. Remedy \$5. Cure Guaranteed. Endorsed by physicians, ministers and others. Book of particular testimonials, etc., Free. Tobaccoline, the tobacco cure, \$1. Est. 1892. Wilson Chemical Co., Dublin, Texas.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

This is the Time to Get a Fine Bible Very Cheap.

BIBLES at Less Than HALF PRICE!
A Harvest for Agents.

GREAT PREMIUM OFFER

Genuine Bagster
Teachers' Bibles



with handsome flexible leather binding, large clear type, white paper, contain the Old and New Testaments according to the Authorized Version, together with new and revised Helps to Bible Study, a new Concordance and an Indexed Bible Atlas with seventeen full-page illustrations and twelve new maps.

TESTIMONIALS.

"The book is a marvel of lithographical perfection and the new feature of Bible Helps is itself worth several times the price of the book."—Bishop J. H. Vincent.
"I regard this edition, all things considered, as the most helpful yet issued. Since I study the interests of the people, I shall take pleasure in recommending this bible to them."—Rev. R. G. Pearson, of Philadelphia.
"It is just what a teacher wants; I do not see how it could be better."—Rev. C. H. Spurgeon.
"Will probably prove the most popular of all the teachers' bibles on the market. Almost every teacher and student will choose the Bagster."—Michigan Christian Advocate, January, 1889.
"It is a marvel of completeness. Nothing seems to be wanting."—Prof. Sayce.

The Bagster Bibles are Used and Endorsed the World Over by Teachers and Bible Students.

THE ONLY ABSOLUTE FLEXIBLE BOUND BIBLE.

A REVOLUTION IN THE ART OF BINDING.

- (1) The Book will Lie Open Perfectly Flat
- (2) Can be Folded Back to Back.
- (3) Can be Rolled Up Without Injury to the Back or Sewing.



Bagsters are the Originators of the Divinity Circuit or Yapp Binding commonly known as Oxford Binding, which was first produced by the house of Bagster in 1855.

Style A and B. Minion Type. Teachers' Bible.

Vision of the holy waters. **EZEKIEL, 48.** *Borders of the land.*
the bank of the river were very many trees on the one side and on the other.
8 Then said he unto me, These waters issue out toward the east country, and go down into the ydesert, and go into the sea: which being brought forth into the sea, the waters shall be healed.
9 And it shall come to pass, that every
B.C. 574.
8 lip.
verse 12.
chap. 47, 15, &c.
Is. 35, 1, 7.
yor. plain.
CHAPTER 48.
Now these are the names of the tribes, From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath, for these are his sides east and west, the portion for Dan.

Style C and D. Bagster Brevier 8vo. Self-Pronouncing Teachers' Bibles.

Jacob goes down to Egypt. **GENESIS, 46.** *The names of his children.*
to the commandment of Pharaoh, and gave them provision for the way.
22 To all of them he gave each man changes of raiment; but to Ben'ja-min he gave three hundred pieces of silver, and five changes of raiment.
Jacob and his sons: Reuben, Jacob's firstborn.
9 And the sons of Reuben; Hanoch, and Phallu, and Hozron, and Car'mi.
10 And the sons of Sim'e-on; Je-muel, and Ja'min, and O'had, and Ja'chin, and

Style E and F. Bagster Long Primer 8vo. Self-Pronouncing Teachers' Bibles.

Numbering of the people **NUMBERS, 26.** *in the plains of Mo*
16 And the LORD spake unto Mo'ses, saying,
17 Vex the Mid'i-an-ites, and smite them.
hundred and fifty men; and it became a sign.
11 Notwithstanding, the children of Kōr'h died not.

They can be had for a short time, at the following remarkably low prices:

Style A sells regularly at.....	\$2.50
Our special price with the HERALD one year, new or renewal.....	1.85
Bible alone.....	1.15
Add 18 cents for postage	
Style C is an extra fine Bible, listed at.....	\$4.00
Our special price with HERALD, new or renewal.....	2.60
Bible alone.....	1.80
Add 22 cents for postage. Leather lining 25 cents additional.	
Style E is the "Bagster Long Primer," now so popular, and in many respects equal to Bibles sold for twice the amount, price.....	\$5.00
Our special price with the HERALD, new or renewal.....	2.90
Bible alone.....	2.20
Add 26 cents for postage. Leather lining 30c additional.	

In this sale we will furnish any of the above books with Index, at only 50 cents additional.

Name in gold lettering, 25 cents extra. Order to-day.

Pentecostal Publishing Company,

LOUISVILLE, KY.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

Only a Few More Bibles to Go at These Prices.

Resolutions of Condolence.

At the August meeting of the Woman's Foreign Missionary Society at Chaplin, Kentucky, a committee was appointed to draft the following resolutions:

WHEREAS, After a long illness which was borne with almost peerless patience and resignation the sweet, gentle spirit of our beloved sister, Mrs. W. T. Eklar, entered its eternal rest.

Resolved, That we bow submissively to the will of God, whose dispensations, though oft-times mysterious, are always wise and good. She spoke eagerly of heaven, and of all bequests she surely left to her friends the most comforting, the perfect assurance that she had gone to realize her long cherished hopes in the new home, "A house not built with hands eternal in the heavens."

Resolved, That we deem it a privilege to have known one so consecrated and loyal in life and character, and that we will ever hold in sacred memory the four years she spent in our midst.

Resolved, That the church has lost a faithful and efficient worker, but to the husband and children, who of all must feel the loss most keenly, we extend our deepest sympathy, and pray that the everlasting arms of God will lead them through the dark waters.

Resolved, That a copy of the above be sent to our church papers, and to the afflicted family.

FEE COKENDOLPHER,
NANNIE HOUTCHENS,
NANNIE D. HUSTON,
LIZZIE IROIN.

INDIANAPOLIS, IND.—Have just returned from the Oakland City, Ind., camp-meeting, September 4th to 13th. It was a feast of fat things. God was there. Dear Dr. Carradine preached nineteen of the best sermons many of us have ever listened to. God bless him a thousand times! Such faithful, sweet, searching, spiritual preaching is bound to win.

There were some obstacles and perplexities, but God gave the victory. I presume about fifty were either converted or sanctified. There are some "elect" saints in attendance. Rev. Luther Robinson had charge of the music and rendered most acceptable service. I have associated him with as "tune hoister" for the writer.

This was the third camp meeting of which your humble scribe has had charge of at this place, and am again expected to take charge of another on same date, 1899.

Surely the best and most heavenly place on earth is a holiness camp-meeting. Have labored in six this summer, and each was "best." I am feasting on "the finest of the wheat" and "honey out of the Rock." Hallelujah! Truly saved, and all for Jesus,
C. W. RUTH.

SOUTH ATLANTA, GA.—We are just home from a meeting at White Plains, Ga., where Bro. B. E. S. Timmons is pastor. He has a sweet spirit, and is pressing the work of entire sanctification on his charge. We were much hindered most of the time by the heavy rains, which washed away many bridges. But at the close our hearts were made to rejoice. At the last service in which we were present the presiding elder, Bro. John Robins, preached, and some knelt for prayer. After the service was dismissed the organist, a young lady who had resisted all through the meeting, came and fell on Mrs. Waller's shoulder and broke down, and in a few minutes was rejoicing in the Lord. A song was started and in a short time five others were saved. We go to Haddock, Ga., Saturday, September 17th. WILL M. WALLER.

EVANGELISTS' DIRECTORY.

PERMANENT ADDRESS
 Archie B Adams, Ryan, I T
 W G Airhart, Valdosta, Tex
 B L Averill, Hillsboro, Tex
 Daniel Awrey, Dublin, Texas
 G H Ayers, Clyde, Tex
 A C Bane, Pacific Grove, Cal
 J. D. Baugh, Eldorado, Ills
 Sam Q Bass, Corinth, Miss
 A J Bell, San Jose, Cal
 J W Blosser, 287 Whitehall street, Atlanta, Ga
 C L Bruner, Franklin, Tenn
 Geo R Buck, 1210 N E St, Bloomington, Ill
 R Y Burks, Alex, Ky
 A E Butterfield, Maud, O T
 B Carradine, 3402 Washington Ave, St Louis, Mo
 M A Cassiday, Dennison, Tex
 C C Cecil, Newbern, Va
 Wm S Clarke, (singer) Nickerson, Kan
 G H Clark, Keen, N H
 Rufus J Clark, Kingston Springs, Tenn
 H B Cockrill, 317 W Walnut, Louisville, Ky
 J H Collins, Bardwell, Ky
 Miss Bettie Copeland, Alvarado Tex
 J B Cordell, Colbert, I T
 J B Creighton, College Mound Mo
 J B Culpepper, Fort Worth, Tex
 W T Currie, Blairstown, La
 Wm Davidson, Pleasant Plain, Ohio
 E H Dashiell, 1008 N Fulton Ave, Baltimore, Md.
 E C DeJernette, Greenville, Tex
 Chas Wesley DePue, Knoxville, Tenn
 W A Dodge, East Point, Ga
 E S Dunham, Delaware, Ohio
 C H Ellis, 1828 Terpsichore St, New Orleans, La
 L P Elliott, Cold Water, Miss
 W H Evans, Jackson, Tenn
 W. C. Ferrell and Wife, Eldorado, Ill
 John A Gardner, Evant, Texas
 Viran Gates, Binghamton, N Y
 T W Glass, Fairdealing, Mo
 J S Glasscock, Mt Lookout, Cincinnati, Ohio
 G W Glover, McKenzie, Tenn
 W. B. Godbey, Perryville, Ky.
 L. C., and Mrs. Mary McGee Hall, Columbus, Miss.
 W. J. Harney, Wilmore, Ky.
 Hart and Magann, Wellston, Mo.
 J T Hatfield, Cleveland Ind
 B. Helm, Stanford, Ky.
 Curwen Henley, Nashville Ill
 B. H. Higgins, Hampton, Ky.
 C. L. Hickey, Bellevue, Tex.
 Richard K Higgins, Norman, O T
 J. S. Hill, Greenville, Tex.
 J P Hooker, Merriale, Tex
 W. W. Hopper, Meridian, Miss.
 B. W. Huckabee, Hartsville, Ala.
 E T Breland, Pachuta, Miss
 J E Irvine and wife, 1063 Lafayette ave, Brooklyn N Y
 John W Jasper Oak Tex
 Andrew Johnson, Stanford, Ky.
 J. C. Johnson, Wilmore, Ky.
 I. T. Johnson, Douglass, Mass.
 Edward Kelley, Wilmington, N. C.
 H. W. Kemper, 419 W. Main St
 Louisville, Ky.
 B H Kennedy, (Singer), Hull, Ill.
 E. L. Latham, Normal, Ill.
 D. W. Leath, Yum Yum, Tenn.
 O. L. Leonard, 1805 Magnolia St., New Orleans, La.
 Thos. H. Leitch, Charleston, S. C.
 J. B. Lister, Greensburg, Ky.
 J. W. Little, 866 E Main st., Louisville, Kentucky.
 W B Mackay, Lithonia, Ga
 W C Mann, Colmesneil, Tex.
 L. Martin, 531 second street, Louisville, Kentucky
 W. N. Matheny, Fulton, Ky.
 W. Ryland Martin, Roanoke, Va.
 W. S. Maxwell, Somerset, Ky.
 Jas. McCaskill, Athens, Tenn.
 M B McKinney, Richland, Tex
 E. S. McMillen, Ellisville, Miss.
 M. Lilburn Merrill, Denver, Col.
 W. C. Moorman, Big Spring, Ky.
 H C Morrison, 317 W Walnut, Louisville, Ky.
 J A Murphree, 315 Cleveland street, Waco, Texas.
 E. M. Murrill, Fort Worth, Tex.
 Will O. Newman, Wilmore, Ky.
 J. T. Newsom, Milledgeville, Ky:
 A A Niles, Cairo, Ky
 John Norberry 841 Halsey st Brook-lyn N Y
 John Paul, Provenca', La.
 J. A. L. Perkins, New Market, Tenn.
 L. L. Pickett, Wilmore, Ky.
 B J Pierce, Shenandoah, Iowa
 J A Perry Camilla Ga
 A. L. Prewett, Jr., Nashville, Tenn.
 L. T. Price, Caseyville, Ky.
 U E Ramsey, Caseyville e, Ky
 D C Rawls, Y M C A New Orleans
 Seth C Rees, Providence, R. I.
 M C Reynolds, Coal Run, Ky
 Bud Robinson, Georgetown, Tex.
 Luther B. Robinson, Somerset, Ky.
 A W Rodgers, Norman, O T
 M. A. Ross, Roseburg, Ore.
 Chas. B. Royster, Corydon, Ky.

Katie L Keith, Dykes P O, Pulaski county, Ky.
 C. W. Ruth, Indianapolis, Ind.
 Mrs E J Rutherford Ennis Tex
 Wm H Saunders, Cedar, Iowa
 J. M. Schoolfield, Danville, Va
 H. G. Scudday, Tyler, Tex.
 W O Self, Graceville, Fla
 Mrs. Amanda Smith, 2940 South Park Ave., Chicago, Ill.
 J. J. Smith, Slaughterville Ky.
 J J Smiley, Terry, Miss
 Miss Mary Storey, Cincinnati, Ohio.
 D. B. Strouse, Salem, Va.
 C. B. Strouse, Salem, Va.
 C. W. Stuart, Basham, Virginia.
 B. S. Taylor, Des Moines, Iowa.
 J. M. Taylor, Elgin, Tenn.
 Wm. B. Thomas, Towns, Ga.
 L. B. Thurmond, Vernon, Tenn.
 E A Vail, 725 Camp St, New Orleans
 E F Walker, Greencastle, Ind
 Will M. Waller, Atlanta, Ga.
 U. Warrington, Box 379, Harvey, Ill
 R. W. Webb, Norfolk, Va.
 E. W. Wheeler and Wife, 420 W. Wal-
 Enut St., Des Moines, Iowa.
 W K Whidden, Lusburg, Fla.
 J. N. Whitehead, Ripley, Miss.
 Rev. Ralph Wilcox, Tipton, Iowa.
 J P D Wilkerson Kinsey Ala
 S. M. Wilson, Lawrenceburg, Ky.
 S. H. Williams, Newbern, Tenn.
 M. L. Yeakley, Winchester, Va.

"16 to 0."

Terrific indictment of rum and rotten politics. This last work from the pen of Walter Zimmerman, is one of the keenest documents for prohibition we have ever seen. Friends of home, church and righteousness should "sow them knee deep." It was thus Neal Dow said Maine was carried for prohibition. You will not be disappointed in this tract.

Price delivered, 10 cents; per dozen, \$1.00; per 100, \$7.00. Pentecostal Publishing Company, Louisville, Ky.

Professor S. G. Smith principal of the Capitol Music School, Columbus, Ohio., writes: "Your Tears and Triumphs No. 2" received. I like it very much indeed. It is SUPERLATIVELY FINE, and very ably edited for church work. "It deserves a large sale."

Order of PENTECOSTAL PUB. CO.

Dr. Godbey's Books.

Holiness or Hell.....	30
Sanctification.....	25
Christian Perfection.....	25
Gifts and Graces.....	25
Holy Land.....	25
Victory.....	25
Baptism.....	25
Woman Preacher.....	10

Total \$1.90
 Will send the entire lot for only \$1.35 postpaid, PENTECOSTAL PUB. CO.

What Tears and Triumphs No. 2 has done.

Tears and Triumphs No. 2 has gladdened the hearts of over 30000 people in a few months, send us an order. PENTECOSTAL PUB. CO.

All Points South VIA SOUTHERN RAILWAY

Fastest Time,
 Best Trains,
 Most Superior Service

5584 Miles in Eight Great States:
 Kentucky, Tennessee,
 Virginia, North Carolina,
 South Carolina,
 Georgia, Alabama,
 Mississippi.

3-Daily Trains Each Way-3
 BETWEEN
 Louisville and Lexington.

THE LINE TO
 ASHEVILLE, "The Land of the Sky."

Low Rate Home Seekers' and Settlers Tickets
 on sale 1st and 3d Tuesdays each month.

For rate and information call or address
 A. Whedon, P. & T. A. W. H. Taylor, A. G. P. A.
 No. 216 Fourth Ave., Louisville, Ky.

ARMSTRONG & McKELVY Pittsburgh.
 BEYMER BAUMAN Pittsburgh.
 DAVIS CHAMBERS Pittsburgh.
 FAHNESTOCK Pittsburgh.
 ANCHOR Cincinnati.
 ECKSTEIN Cincinnati.
 ATLANTIC New York.
 BRADLEY New York.
 BROOKLYN New York.
 JEWETT New York.
 ULSTER New York.
 UNION Chicago.
 SOUTHERN Chicago.
 SHIPMAN Chicago.
 COLLIER St. Louis.
 MISSOURI St. Louis.
 RED SEAL St. Louis.
 SOUTHERN St. Louis.
 JOHN T. LEWIS & BROS CO Philadelphia.
 MORLEY Cleveland.
 SALEM Salem, Mass.
 CORNELL Buffalo.
 KENTUCKY Louisville.

GOOD painting costs no more than bad painting—in fact, it costs less. Good painting is done with Pure White Lead and Pure Linseed Oil. Bad painting is done with any of the mixtures of Barytes, Zinc, Silica, Whiting, etc., etc., which are often branded and sold as "White Lead," "Pure White Lead," "Tinted Lead," "Colored Lead," etc., etc. You can avoid bad painting by making sure that the brand is right. (See list of brands of White Lead which are genuine).

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing pictures of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co. (Inc.), 100 William St., New York.

CUBA LAND & COMMERCIAL COMPANY

Homes in the Antilles.

IN CO OPERATION LIES WEALTH.

TWO THOUSAND TOBACCO AND FRUIT FARMS

prepared for occupancy presents an opportunity for profit never before equaled.

The plans show the most striking and conclusive evidence of the benefits to be reaped from Co-operation. In them are joined the greatest wealth producing forces ever united—\$200 down and \$200 in three, six, nine and twelve months, will secure a home and insure \$500 a year.

Write for full information to

J. F. CLARK & CO., 71 Broadway, New York

A GREAT HEALTH DRINK.



Great inducements to agents on salary or commission.

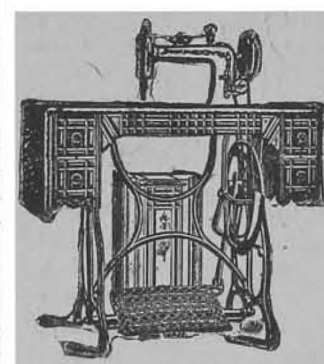
Old and Young Wanted

TO SELL THE

Cheapest and best substitute for coffee in the world.

Send 5 cts., stamps or coin, for sample package and full information.

Prepared by **S. B. SHAW**, 74 & 76 W. Lake St., Chicago, Ill.



\$18 ONLY \$18

FOR A

New High Arm Singer Sewing Machine.

With 5 Drawers and Cover,

All Attachments,

Warranted Ten Years,

Freight prepaid by us. Cash with order. If machine is not satisfactory in 30 days, we will refund your money.

WHAYNE MANF'G. CO., 560 FOURTH AV LOUISVILLE, KY.

SEND FOR CIRCULAR.

A Thrilling Story.

You can't afford to miss this chance, if you haven't read

TEN NIGHTS IN A BAR-ROOM.

Sells for 25 cents everywhere.

Send us 10c in stamps at once and get the Book, prepaid.

Pentecostal Publishing Co.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

Trip in Southwest Missouri.

With a strong buggy and Bro. T. J. Tipton's fine span of horses, Rev. J. N. Whitehead and the writer started Friday morning on a journey of twenty-eight miles over the rough, rocky roads of this part of Missouri. We had a few days to spare before the opening of the Fairfield holiness camp-meeting, and we thought we would visit some of the saints who were brought into the sanctified life during a former tour of Bro. Whitehead in this region.

Passing through Iconium and Quincy, where, by the way, holiness meetings are needed very much, we came to Wheatland and found some sisters who were sanctified a few months ago under the labors of evangelists Mary and Minnie Barrett. They are still true to their profession, but Oh, how hungry they are for holiness preaching, of which they hear scarcely anything! How sad it is that there are so many preachers who are not in a state of heart where they can obey Christ's command, "Feed my sheep!"

After a season of prayer with Sisters Bailey and Thompson, we proceeded on our way, and after a drive of eight miles we came at about sundown to the hospitable home of Bro. Shinn, near Hermitage, where we put up for the night. On Saturday the news was spread through the neighborhood that there would be a meeting at the church that night, and you can well imagine how dear father Whitehead's heart rejoiced at that meeting, as he heard such a large number of clear testimonies from the lips of those who had been brought into the light of sanctification through God's blessing on the Word he preached here a year and a half ago. O, how sweet it is for an evangelist to revisit a place and find his spiritual children "walking in the Truth"! At the beginning of that meeting in March, 1897, Bro. Shinn was the only professor of sanctification in this neighborhood. Now there must be nearly twenty-five. Surely this dear brother must be greatly encouraged as he echoes the Scripture cry, "What hath God wrought!"

We announced meetings for all day Sunday, expecting a good congregation (though in a sparsely settled community and two miles from town), rejoicing in the looked-for privilege of preaching full salvation to these hungry souls. But our hopes were not realized. We awoke Sunday morning to find that a great storm had begun, and the rain was pouring down in torrents. God knows why this was permitted, and we accepted His ruling without a murmur. We could have no public meeting that day, but we had some blessed seasons of prayer and Bible readings in the families of Bros. Shaw and Shinn. Thus passed the holy Sabbath day, and we retired to rest at night "under the shadow of the Almighty," with the expectation of returning home to-day, and holding a meeting or two on the way. Monday morning has come, but we are still "shut in." The storm is still raging and we can not move, but we know that our Father "doeth all things well."

We are announced to begin a ten-days' meeting at Fairfield, Mo., on Thursday night, and if He wishes us to go He will open the way, and we shall go expecting a great victory in Jesus' name. Pray for us. After Fairfield we intend, the Lord willing, to return to Texas to labor in Paris, Dallas, Atlanta and Terrell. Your brother in Jesus, O. L. LEONARD.

OPIUM and Whiskey Habits cured. Write B. M. WOOLLEY, M. D. Atlanta, Ga.

STONY POINT, KY.—Our meeting held here commenced on the fourth Sunday of August, conducted by Brothers H. F. Harney, Henry Sullivan, both local preachers, of the Stony Point work; also Bro. Shamblee, a Baptist preacher, was with us and preached a wonderful salvation. Oh, where there is love there is unity! I am so glad that the holiness people can all work together, and it don't matter where they belong. There was great opposition when the meeting commenced, but, thank God, it gave way. We had to build us a brush arbor to hold our meeting in, notwithstanding there are two new churches at this place within one hundred and fifty yards of each other—one a M. E. church, the other a C. P. church. But the higher power said no, we don't believe in your doctrine, therefore you can't have the church. Well, bless the Lord, the meeting went on just the same, and souls were saved by the dozens. The power came upon the people, and the crowds increased and the strongholds of the devil gave way, and there was a grand work done, to which we gave God all the glory. There were ten wholly sanctified, others hungering for the blessing, seventeen converted and reclaimed. Besides the churches were greatly revived. Some fought the work with all their power, and still with all that their children were made to shout the praises of God. Oh, such a meeting has not been here for years! We carried on the prayer-meeting for several nights after meeting closed; the altar was full of mourners. Two souls have been converted since the meeting closed, and still the good work goes on.

Yours to do all for the Lord in His name,
M. F. EDWARDS.

MARSHALL, TEXAS.—Am home from the noonday meeting in the Northwest portion of this county (Harrison.) Bro. Marshall, of Cal., and Bro. Hines, of Abilene, Texas, were the leaders. The writer was with Bro. Hines at the same place six years ago, when he was P. C. in the M. E. Church, South, and Holiness as a second work subsequent to regeneration, was first preached and taught. Since that time opposition to the doctrine by the preachers in charge, and the conferences generally, have done its work so that that section, for the most part, has left us and gone into the M. E. Church. This meeting was held in the arbor in the woods belonging to them near an old tumble down school house. There was good attendance morning and night, sometimes at the night services 300 to 350 attended. Victory came in the first service, and it was better further on to the finish. It was a miniature Scottsville. There were 37 conversions, 28 passed in their names to the M. E. Church, Bro. Woodson, preacher in charge, and upwards of eighty reclamations and sanctifications. One old brother, eighty-two years old, gave up tobacco and got the blessing; one eighty-seven got sanctified; one old sister would not let a snuff bottle separate her from God and gave it up. One little fellow 9 years old got converted, went sailing in for his cousin, an old play-mate, and he came in also. Four old gray-headed men, at 6 a. m., one morning prayed for the reclamation of a back-slidden girl. At 11 o'clock service she came to the altar and was reclaimed. It was glorious, and good for us to be there. I could fill your paper but give way that others may say something. MORRYS HAGGAR.

Sept. 11, 1898.

MOTHERS Your Children cured of Bed wetting. Sample free. Dr. F. E. MAY, Bloomington, Ill.

CONSUMPTION PREVENTED.

The Doctor Slocum System at Last Presents to Man- kind a Perfect and Positive Cure for This Foe of Health.

CONQUERING THE CURSE OF CENTURIES.

By Special Arrangement, Three Free Bottles of the Doctor
Slocum System to All Readers of The
Pentecostal Herald.

Remember the Main point about the Doctor Slocum System is that it has proven by the most difficult tests to which it could be subjected, to be beyond a possible shadow of a doubt the absolute preventative and cure of consumption, catarrh, bronchitis, asthma and all other throat and lung diseases.



NOTE.—The Slocum System is medicine reduced to an exact Science by the world's most famous physician. All readers of the PENTECOSTAL HERALD anxious regarding the health of themselves, children, relatives or friends, may have three free bottles as represented in the above illustration, with complete directions, pamphlets, testimonials, etc., by sending full address to Dr. T. A. Slocum, The Slocum Building, 98 Pine street, New York City. This is a plain, honest, straightforward offer, and is made to introduce the merits of The New York System of Treatment, and should be accepted at once. When writing the Doctor please mention THE PENTECOSTAL HERALD.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4

REV. H. C. MORRISON, Editors.
REV. H. B. COCKRILL,

LOUISVILLE, KY., SEPTEMBER 28, 1898.

Volume 10, No. 38,
\$1.00 Per Year.

THE PENTECOSTAL HERALD.

317 West Walnut St., Louisville, Ky.
REV. W. E. ARNOLD, Office Editor and Business M'gr.

THE LOUISVILLE CONFERENCE.

The fifty-third session of this body has just closed after a week's meeting at the Chestnut Street Church in this city. The Louisville Conference is composed of nearly two hundred preachers and numbers more than forty-six thousand members. In territory it covers more than forty counties, many of them rough and mountainous, and many of the charges are poor. Some of the most heroic and self-sacrificing men to be found in all the church are in the Louisville Conference.

This was the writer's first opportunity to meet with these brethren. We had for years been familiar with many of their names and since our connection with the PENTECOSTAL HERALD we have felt that we were personally acquainted with them, but it was a great pleasure to look into their faces and grasp them by the hand. Many of the Kentucky Conference brethren availed themselves of the opportunity to visit this session.

The Conference reported a loss in membership nearly five hundred. The cause, or causes, of this loss, as in the Kentucky Conference, is not easily explained. But however it was brought about it should inspire the brethren to new zeal and to greater energy than ever before. Purging the rolls, the war, the Publishing House affair, and the conflicts growing out of the opposition to holiness, all have their part in this sad result. All these differences and difficulties should be gotten out of the way and the coming year should be made one of the greatest in the history of Kentucky Methodism.

The connectional officers were present, of course. Dr. Whisner, of the Board of Church Extension, Dr. Atkins, of the Sunday-School Board, Bro. Smith, of the Publishing House, Dr. Hoss, of the "Advocate," Dr. Tigert, of the "Southern Methodist Review," Dr. Tillett, of the Vanderbilt University, and others were mixing among the brethren. We did not hear their speeches, but understand that Dr. Hoss referred to the criticisms that had been made on account of his speech in the General Conference which secured an increase of five hundred dollars in his salary. He informed the audience that he had, under the circumstances, declined to receive this additional amount. This is certainly magnanimous on the part of Dr. Hoss, and if, at the end of the quadrennium the books show that he has persisted in declining to receive the money, it will be in order for all those papers which have criticised him to make the "amende honorable" by withdrawing the criticisms and making the necessary apologies.

The list of appointments (found on another page in this issue) will show many changes. Outside of the Louisville District the shaking up was very general. We trust it will prove for the best and that the Lord will accompany every man to his work.

Bishop Granberry's presidency over the Conference seemed to give great satisfaction.

The Wesleyan doctrine of entire sanctification has many strong advocates in this Conference. From conversations with the brethren, we believe they are determined to push the work with greater earnestness than in the past and we expect to chronicle great things this year. It is true some who "ran well for a while" have yielded to the opposition and have ceased to preach the doctrine. Thereby both they and their people have suffered great loss.

But God is raising up others to take their places and the work is moving on. The HERALD pledges its full support in pressing the revival everywhere. We earnestly pray for a good year.

BACK TO THE REVIVAL.

We have the honor to count among our readers a large majority of the preachers of both the Kentucky and Louisville Conferences. It may not be amiss if we speak a few words with special reference to these dear brethren whom we so greatly love. Now that the Conferences have been held and the preachers are off to their respective fields of labor for another year, suffer us to plead for a year of revivals. The loss in number of members reported by each of these Conferences should stir the soul of every man in them. The year should be begun by a season of fasting and prayer in every charge, and earnest supplication should be made to God to revive His work.

This matter of the revival is altogether in the hands of the preachers. Any difficulties that may be in the way will disappear before them if they will take hold of the work with determination, persistence, and humble dependence upon God. Of course, there can be no revival without the presence and power of the Lord among the people. But God will not fail His servants when they cry unto Him. He will be entreated of them. Coupled with the commission under which we go into the world, is the Savior's promise, "Lo, I am with you always." This can be relied upon. It may require heartsearchings and deep humiliation on the part of the preacher, but God will furnish the power as certain as we meet the conditions.

The hearts of the people may be hard and their attention distracted by many things. So it was in the days of Nineveh; but the earnest, constant cry of the messenger of God arrested the attention of that wicked city, melted their hearts and brought about a great revival. So it will be again. We have faith in the old gospel when preached by men who have been touched by the Holy Ghost. It is sufficient to meet the needs of all times and will rise superior to any conditions that can be found among us. There are very few communities that will not respond to our effort if we will take hold of this matter aright.

In order to have a genuine and general revival we must concentrate every effort upon the accomplishment of this end. We have been distracted by many things. The contentions in many places have been sharp. Unseemly disputes have arisen about holiness and the work of saving souls. We very much fear that even the holiness people in many places have thought about these things and talked about these things until they have suffered a loss of power and communion with God. Back to the revival! We can afford for a while to let the opposition alone. Quit talking about persecutions, and press the revival. When Nehemiah returned to Jerusalem and found the walls broken down and the city laid in waste, he began to rebuild. Sanballat heard of the work and was wroth and mocked the Jews, but Nehemiah prayed and continued to build. When they were threatened by their enemies and expected every moment that Sanballat and his allies would be upon them, they held every man his weapon in one hand and builded with the other. Our business at the present time is to build. If we must needs take to ourselves the weapons of defense, we should go on building nevertheless. There ought to be a revival this year in every church in every charge. We have earnestly endeavored to study the signs of the times. We are thoroughly convinced that we

must take our eyes off of the opposition, and give our whole strength for a time to the revival. Already we see indications that God is taking care of the opposition. If every preacher will enter upon his work with the fixed purpose of seeing sinners converted and Christians sanctified, and if every man and woman who knows the Lord will begin praying and working in conjunction with the ministry in order to secure this end, but few weeks will pass before we begin to publish the reports of mighty awakenings in every part of the field. Let the cry be taken up all along the line: Back to the revival!

The emphasis placed by Mr. Wesley on "Perfect Love" is well known to all who have read his writings. In the experience of entire sanctification the supreme thought with him was to "love God with all the heart, soul, mind and strength and our neighbor as ourselves." When he spoke of purity, it was that purity which is brought about by perfect love filling the heart and life and casting out everything contrary to itself. "Love is the fulfilling of the law," and the incoming of this love, which is shed abroad in the heart by the Holy Spirit, is marked by the outgoing of everything of an opposite nature. Malice, hatred, revenge, envy, harshness, bitterness, prejudice, and such like can have no place in the soul which is filled with perfect love. It is by this process that Mr. Wesley expected this glorious experience to be ushered in. The "cleansing" was dependent upon the "filling," and in his Journals we find expressions of surprise when persons testified that they were first cleansed and then filled. But as Methodism plead so earnest and contended so strongly against sin of every sort, it was not unnatural that the idea of purity should become uppermost in the minds of Methodist people and that the emphasis should be transferred from perfect love to that which is consequent upon it. As a result of this, some have plead earnestly for purity who have forgotten perfect love, or failed to give it its proper place. Both ideas are inseparably connected with entire sanctification and neither can be omitted from our teaching without great detriment to those who sit under our instruction. Just now, especially, there is great need of stressing perfect love. This must be manifested in our lives if we expect the world to have confidence in our profession of purity. In times of opposition and contention like this there is great occasion for the exercise of this grace. If we fail at this point, we need not be surprised if people discount our purity and reject our teaching. It is worth while for us to think upon this point and to use every effort to restore to its place in the presentation of the doctrine of entire sanctification the idea of "perfect love." A proper exemplification of this will, in course of time at least, make our teaching irresistible.

A few weeks ago we sent statements to a good many of our subscribers who have been owing us for quite a while. As stated in that communication, we must hear from these friends in the very near future. Many have already responded. We expect to hear from each of the others within the next ten days. We are doing the Lord's work, and can not conscientiously allow His business to run at loose ends. We are sure all right thinking people will appreciate our position and will not misconstrue our motives. Let no one who received the letter fail to write us.

DR. CARRADINE writes from Concordia, Kansas, that he will open a meeting at Monticello, Florida, September 30th to October 9th.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

CONTRIBUTIONS.

DOES CHRIST DEMAND OF US A SINLESS LIFE?

BY LIDA MAY PINNELL.

He certainly does. In His sermon on the Mount, Math. 5:48, "Be ye therefore perfect even as your Father in heaven is perfect." Eph. 4:26, "Be ye angry and sin not." I. Peter 1:16, "Be ye holy; for I am holy." Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord." Here are four positive commands that if we expect to see the Lord we must meet the requirements of the commands.

When are we to become holy? Some say at death, others just before death, and at different times. But Christ taught His disciples to preach a present salvation. "Now is the day of salvation." "Repent for the kingdom of God is at hand." "If any man will hear His voice harden not your hearts." There is not one passage of Scripture where we are commanded to do any thing to-morrow. But rather let the morrow take care of itself.

And you anti-holiness preachers, what will you say in that great and notable day, when you shall appear before the judgment throne of God for preaching any other gospel than that which is declared unto you?

Luke 2:68-75, "The Lord has redeemed us that we might serve Him without fear, in holiness all the days of our life," etc. How can you appear before God in rendering up your account here below, and say, "I told the people to wait till death, and they would be sanctified wholly, but not in this life." Oh, ye that are blind and being led by the blind, beware, lest ye fall into the ditch together! Why do you not quote the Scriptures which saith in death will I sanctify you, or sanctify yourselves in death? Do you notice, my readers, they always fix it up at death, those who claim to get it at death, but the Lord does not say so. They are trying to still the voice of God which says, "Now is the accepted time." There is a carnal mind and a spiritual mind. Rom. 8:6, "But the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwells in you, and if Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness." Does this not teach that the carnal mind is dead, has ceased to exist? For it is not subject to the law of God, it can be subdued only for a season, for in the seventh chapter of Romans we find the two minds warring against each other. In the twenty-first verse in Paul's letter to the Romans he says, "The creature itself shall be delivered from this bondage of corruption into the glorious liberty of the children of God." Twenty-third verse, "And not they only, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption."

They had received the first fruits of the Spirit, but had not yet entered that glorious liberty. Had not yet entered into that rest that remaineth to the people of God. Heb. 4:9, "Let us labor therefore to enter into that rest lest any fall after the same example of unbelief."

BLESSED are the peacemakers: for they shall be called the children of God.—Matt. 5:9.

HELPLESSNESS.

REV. BYRON J. REES

The more we study the life of Jesus the more we are impressed with its helpfulness. He met men, looked at them, spoke to them, and they were better men forever. "He went about doing good." Of course, if a man was a Caiaphas or an Iscariot filled with blind ecclesiastical zeal or envenomed with lust for money, intent on evil and impenitence, even Jesus could do him no good. But if a man was looking for light, if he longed for help, if his poor starved soul cried for aid, Christ was a he's and blessing to him.

The world is full of people who need help. They have sought comfort and consolation in a thousand directions, but have been disappointed. Like the woman who "suffered many things of many physicians" they receive injury instead of assistance. Pleasure, honor, fame, money, each set up their fakir-stands and vehemently bid for patronage—and get it. But ah, the disappointment and vexation of spirit that comes to the purchasers. We rarely travel on car or steamer, but the thought comes to us, "How many of these people have tried life and found it bitter? How many have squeezed the orange and found only pulp and seed and rind? It is to these people that the sanctified men and women can be a help.

The sanctified life is calculated to be a helpful life. It is a life of cheer. Melancholy and moroseness have lifted their black wings and departed. The day of joy and gladness has come. Groans and sighs and doleful sounds have given place to symphonies and sonatas and melodies and shouts of joy. Therefore when a man really enjoys the blessing he lightens burdens, dispels gloom, cheers hearts, soothes pain, cures the heart-ache and liberates the imprisoned.

Jesus preached a Sunday morning sermon on that sublime passage in the sixty first of Isaiah, in which he proclaimed his mission to be one of helpfulness preaching the evangel to the poor, healing the broken hearted, (Thank God!) delivering captives and opening sightless eyes! O helpful Christ what a beneficent mission is Thine! Humanity is crushed and bruised and beaten. Jesus, the good Samaritan, sees in it not merely a neighbor, but a friend and a bride and he pours in oil and loads his palfrey and provides for man's maintenance.

God means that we shall all live lives of helpfulness. Help your preacher by your prayers and encouragement. Do not be so afraid of "puffing him up" that you will leave him to work on without any encouragement. Be a help to your editor. Tell him if you get blessed by his paper. Be an encouragement and a stimulant.

The writer recalls a time when tired and almost discouraged about his mission, an elderly preacher came to him and with a few words of cheer melted his heart and gave him courage to fight on victoriously. God bless that sanctified preacher.

We thank God for the John Baptists and the Sons of Thunder, but let us not forget that a Son of Consolation was numbered among the twelve. Let us stick to Wesleyan theology and remain clear and true and immovable in doctrine and righteousness, but let us not forget that we are to be "helpers of one another's joy." Watch for chances to bless people. Do not be stingy with your smiles. Throw your heart into your "hand-shakes."

O precious Son of God, make our lives truly helpful lives. Infuse in us the Spirit

of Thee, our Master, that we may help lift the submerged and righten the perverted. May we all of us pray the prayer:

"Bless me, Lord, and make me a blessing,
I would gladly Thy message convey;
Help me to help some poor, needy soul,
And make me a blessing to-day."

WAYSIDE SERVICE FOR JESUS.

BY REV. A. W. ORWIG.

NO. II.

Jesus did a great deal of work by the wayside. And why should not His professed followers do the same? Nothing more becomes holy men and women. To go to a holiness meeting and enjoy one's self hearing the good things said, is all right and profitable. But, having holiness and the baptism of the Spirit, and then engaging in soul-saving work, is better.

True holiness is aggressive. It drops a word here and there for the Master; it lends a helping hand to the needy; it loans or gives a good book to such as need it; it sometimes pays for a good paper, like the PENTECOSTAL HERALD, to be sent to some one unable to pay for it; or it buys and distributes tracts and spreads them broadcast over the land.

A Christian lady, while passing a house where a young woman stood with a baby in her arms, kindly said to her: "I hope you are as safe in the arms of Jesus."

An editor of a paper wrote home: "The Lord blessed me in preaching the Word on the train. The conductor and brakeman were both under conviction." Another man says, "We came scattering tracts and doing personal work on the cars." Another writes: "As the train rolled up to the platform, we sang, 'We'll Girdle the Globe with Salvation.'" A wayside worker says, "While stopping over at this place, we spent some time in distributing tracts and papers, and talking to sailors down on the wharf."

I heard a man say at a convention that, as a merchant, a certain commercial traveler often sold him goods, and afterwards gave him a tract or two. In several months the merchant told the commercial traveler that the tracts and few kind words about his soul had been the means of his conversion.

A Missouri subscriber to the PENTECOSTAL HERALD, who ordered tracts from me, wrote: "I distribute them in my correspondence mostly. I always keep a supply on my desk, and also remail many papers." He adds, "I am in the experience of full salvation." Yes, full salvation often prompts its possessors to do just such things. They are "instant in season, out of season," trying to do good. Another subscriber to your paper, Brother Arnold, wrote me from Alabama, sending for tracts, and said, "They are silent messages, but the good they do will be shouted aloud in the world to come."

Last spring I saw a man sowing some seed in his garden, on a Sunday morning. I thought the wisest and kindest reproof I could offer was this: "I hope you have had the gospel seed sown in your heart." The Bible says, "Blessed are ye that sow beside all waters."

Oh, beloved, let us not allow the devil to out do us. He is always sowing bad seed. Let us diligently sow the good seed, and pray that it may bring forth much fruit.

66 SAYLES ST., CLEVELAND, O.

To the Preachers.

For the best possible evangelistic help be sure you call Rev. Seth C. Rees and son, Rev. Byron J. Rees; one or both of them at Y. M. C. A. building, 7th and Walnut Street, Cincinnati, Ohio, care of Rev. M. W. Knapp. God bless you all. W. B. GODBEY.

PEACE AND PEACE.

REV. EDWARD KELLEY.

Peace and peace. If we read the Bible with care we will find more than one peace mentioned, and one differs from the other as one star differs from another star in glory. In Romans 5:1, we find the first peace mentioned: "Being justified by faith, we have peace with God through our Lord Jesus Christ." This is for the sinner, and the truth lying therein is enough to make him praise the Lord that it is for him. Every unconverted man and woman, by truly repenting and believing, can be in a justified relation with the Father, and be at peace with God.

This peace is delightful. It is a glorious experience to be at peace with God, and to secure this peace, one has to surrender to God in the same way that a rebel surrenders to the country against which he has rebelled. It is only when an unconditional surrender is made that we have peace with God. But there is a peace that is deeper and richer than this, and it is found in Jesus—John 14:27: "My peace I give unto you." Jesus is here speaking to those who are in a justified state—His disciples—therefore at peace with God; but He wanted them to enjoy a richer, a deeper peace, and that was His peace. "My peace I give under you." The same peace He possessed did He want His disciples to have. We may be at peace with God, but have we the peace Jesus refers to? "My peace."

What nation is there to day enjoying the peace of Switzerland? That fair country is not only at peace with every nation, but she has a peace within that other nations are not enjoying. There is no disturbing element in her heart, and this can not be said of other nations; and as it is in Switzerland's life as a nation so should it be in our life as spiritual.

"My peace I give unto you." "Not the peace of some one else; not the peace John has, nor the peace Peter possesses, not the peace of your neighbor or friend do I give you; but my peace I give unto you. The same peace that I possess, that peace that has ruled my life, I give unto you." And what was that peace? Look at the Speaker as He stands rebuking the winds and the angry sea, and see what a holy calm possesses His soul. Look at Him as He stands before Pilate, then follow Him as He stands in the presence of Herod, and look at Him as He is nailed to the cruel cross, taking the place of a robber. Oh, what peace! Calmly, quietly and even joyously does he suffer and not even a groan or a cry is heard from Him, but a mighty shout of victory as He joyfully exclaims: "It is finished!"

Have you ever thought, reader, why it was that the Holy Ghost descended in the shape of a dove upon Jesus when He was baptized? Why did He not take the shape of a hawk? Natural history tells us that a dove has no gall, i. e., it never fights. It will take the blows of the enemy, and will not resent one. Such a spirit did our Lord manifest on all occasions. When He was spat upon no resentful spirit arose in His great loving heart. When He was slapped on the cheek He was ready to turn the other also. When He took the place of the thief on the cross He opened not His mouth against anyone, but with that ever abiding peace within, He prayed, "Father, forgive them, for they know not what they do." This is the peace He wants to bestow upon and put into His followers. "My peace I give unto you." Oh, brother, sister, let us all enjoy this peace! It is for you. Many of God's children are enjoying it to-day.

A well known evangelist in possession of this peace, in crossing the prairies on the train, was caught in a wreck, and while others were leaping to their feet shrieking with terror, this veteran of the cross sat as quietly and undisturbed as if nothing had happened. It was this peace that caused a Kentucky evangelist to say: "God bless you, brother," when a saloon-keeper cursed and abused him. Praise God for such a peace!

It is the same peace the apostle speaks of in Philippians 4:7, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "My peace." "The peace of God."

It does, indeed, pass all understanding, and that is one reason why many are not enjoying this peace to day. They are going at it head-foremost instead of heart-foremost. They are trying to reason about it and trying to theorize about it, and there is no experience that can be explained or theorized. Stop theorizing, my brother, and turn yourself over to Jesus. Oh, what a joy, what a peace would be yours!

Then, again, we like the keeping power of this peace. "Shall keep your hearts and minds through Christ Jesus." "Shall keep." Even through the severest trials and temptations we meet with, is this promise fulfilled. The keeping power is wonderful. Dr. Caradine well says: "As Christians receive this grace they are made to marvel at the trust, the quiet, the self control and self containedness within. We are in the same world, with its allurements, bewilderments and sapping influence and power, but something has been given to the soul that keeps it unmoved and sweetly triumphant through all." Hallelujah! It certainly keeps.

This is the blessed sweet experience of the sanctified. In the morning they awaken with this peace, and all through the day they realize its keeping power, and while they sleep, and in the morning when they awake, the peace is there. Glory!

Being at peace with God puts you in a condition to have the peace of Jesus given you, and the "peace of God" puts you in a position to get the fiery baptism.

For six years the writer enjoyed being at peace with God, but on the eighth day of April, 1896, the peace that Jesus speaks of in John 14:27, was given him, and it has proven and does prove, day by day, its keeping power. Hallelujah to the Lamb forever and ever! "My peace I give unto you."

Terrell Holiness Camp-Meeting.

The grounds were rude and rough, and every conceivable disparagement seemed to float in upon the meeting to the very day, but the clouds swam away back beyond the visible slopes, the tents went up, the preachers came, the power of God fell, and a mighty work was accomplished in the name of Jesus. Bros. Morrison, and Bud Robinson fed the people with food convenient, and the feasting was wonderful to hungry souls, and to a few sin-sick. Bro. Kersey led the song, and preached and prayed and shouted full salvation. Bro. Morrison, bold as a lion and full of sweetness, proclaimed holiness in a wonderful manner. Bud Robinson was loaded with honey, and was threshing grapes and pomegranates all the time. The rains did not interfere very much. All things considered, we deem it a most marvelous meeting. The strong opposition, the lethargy of many claiming the experience, hard times, rain, cotton picking, the deceits of the devil, in many ways were over-rode, and if the meeting could have been continued another week I feel perfectly sure that more marvelous results would have been seen.

The city of Terrell has not been benefited very much so far as numbers go, but the country surrounding, and some from over one hundred miles away, have received the "second blessing" so much spoken against. Old persons, grandfathers and grandmothers, many of them swept over into Canaan. The work was thorough and the good will last till Jesus comes. Glory to the risen and ascended Lord for the promise of the Comforter who came in power upon the people at this meeting! Saved sweetly, and wonderfully kept to the glory of Jesus, VIC. REINHARDT.

WHAT IS LIGHT?

J. H. BELL.

We can see this in many ways. The light is wonderful. This light is not in the lighting of a lamp, or candle; we can see one glory of the sun, another of the moon, another of the stars, and we can see the light in all of this. But still, that is not the light I want to get at. It is that which was seen in the burning bush in the presence of Moses. It is that which shined round Gallilee's hill. This is the greatest light that was ever seen by mortal man. It was that light, to make it more plain, that lighteth every man that cometh into the world—Jesus Christ is that great light which we are trying to bring to mind. Oh, that God will help us to walk in the light as He is the light. He is in the light of the world; such a light as this can no man make, neither is it found in the fluids which the earth contains. It is not of the earth, but it is from above. This is a wonder to the world. It astonished St. Paul when it shone round him, the great persecutor of the saints of God. It performs miracles and works wonders, quickens thousands by its unseen force and power. What does this light give? It gives light when darkness gathers round like a heavy cloud. This is grand in its nature as it moves by that hand of God. There is nothing that can stay its propelling power in its deep, unseen current as it moves by that Invisible One. The King bids it shine. The way it shines can not be comprehended by finite mind. It is great! Oh, how wonderful is this beautiful light which shines in silence! It never disturbs any one. It is like the wind; it moves, you can not stop it. You might work, strive and toil with all your might, it shines and never says anything about it. It is a power like salt—light shines to enlighten. Salt saves to never brag about it. "No poet, ancient or modern, ever wrote a grander sentiment expressing the power of God than the prayer of Habakuk. His glory covered the heavens, the earth was full of His praise, His brightness was as the light; before Him went the petulance. He, this light, stood and measured the earth; the everlasting mountains were scattered; the perpetual hills did bow." "The host of Midian did flee from His presence." We should ever walk in the beautiful light of God; it guides the old life-boat across life's tempestuous sea. It did beam down upon the glorious cross while He on the tree did hang. Its light was above the brightness of the sun. It can not be harmed by human power, it stays far out of danger, like the rain-bow of the sky.

JAMESTOWN, KY.

Gospel Singer Wanted.

I want to correspond with a first-class singer with a view to permanent engagement. Address with particulars, concerning age, family, experience, if any, etc.

L. MCCONNELL, Evangelist,
Lithonia, Ga.

THE PULPIT.

THE END OF PREACHING.

Preaching, or the proclamation of the Christ, or the Gospel, is the principal means ordained by God for the salvation of men. After declaring that "whosoever shall call upon the name of the Lord shall be saved," the Apostle Paul asked these questions: "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10:13-15.) He further says: "It was God's good pleasure through the foolishness of the preaching (or the thing preached, or the glad tidings made known) to save them that believe." (1 Cor. i. 21.) God was pleased, by the proclamation of that which the world regards as folly, to bestow salvation on those who accept the message. For the preaching of Christ crucified was a stumbling block to the Jews, and by the Gentiles it was regarded as foolishness. In this latter passage the end God had in view in the ordination of preaching is clearly set forth. It is to save them that believe. Believing the Gospel, it becomes the power of God unto their salvation.

The true end of preaching, then, whatever may be the particular subject of our discourse, is the salvation of souls. We may expound the word, we may refute false doctrine, we may hold up neglected truths, we may exhort and persuade men, or we may make personal and pungent applications of the truth; still, this end should be always kept in view. The end of preaching is not to gratify the intellect, but to feed the spiritual nature. It is not to help you simply to build up a theory, but to help you to build up a Christian character. It is not to give you merely right views of prophecy and of the Lord's second coming, but to help you to prepare for the event, and to be ready every moment. If this end is not gained, what is that is worth having?

Preaching should be judged of by its fruits. Where fruit abounds, where conversions take place, where reformation follows, the preaching must be good—good in the estimation of Heaven, though it may not be learned or eloquent. A man in business, conversing with another respecting a sermon he had heard, said, "I do not remember the text, but when I got home I burnt up my scant half-bushel." Preaching that effects no change in morals must be very deficient. But in the end of preaching—the saving of them that believe—there is included, not only their conversion to Christ, but the perfecting of their character, the development of their higher nature. That preaching, therefore, which most fully accomplishes this end, is the best preaching; and that which accomplishes this end in the least degree is the worst preaching. And those plans employed in connection with preaching which most effectually aid in securing the same end, are the best plans; and those plans which are the least successful in furthering this end, are the worst plans.

The proper business of the Christian minister is to save souls. It is for this God calls him to preach the Gospel; it is for this the Church calls him into the office; it is for this the Church feeds and clothes him; it is for this he professes to set himself apart, and think, and speak, and act; and, therefore, if he fails in his work—if he does not save souls—he proves himself unworthy of his

calling, and has no right to live on the funds of the Church. A servant in any secular business, who should fail for a length of time to fulfill the duties of his calling, would be dismissed; and why should the Church continue to support ministers who neglect their proper work—who employ their energies in gratifying the people's tastes with beautiful, but powerless, sermons, to the everlasting undoing of precious souls?

No farmer would be satisfied with sowing his seed, unless he reaped the harvest; and no minister should be satisfied with preaching the word, unless he converts sinners. The farmer not only ploughs and sows, but he expects to reap; he looks with confidence for the fruit of his labors. The minister should do the same; he should sow the Gospel seed in full expectation of gathering in a mighty harvest of souls.

It is as absurd for a minister to be satisfied without any seals to his ministry as it would be for a fisherman to be satisfied without catching any fish. No fisherman would be content with throwing in his net, unless he caught something, and no minister should be content with preaching the word unless it produces effect.

No greater honour can be conferred on a minister than to give him seals to his ministry, and make him successful in bringing many to Jesus. The highest angel in heaven would regard himself honoured by being sent into this world and employed as an agent in this blessed work. The work in which you are engaged is identical with that in which Christ is employed in heaven. The end of the Christian ministry and the end of Christ's mediation are one and the same, and the success of one is the success of the other.

Nothing can yield so much satisfaction and comfort to a minister as the consciousness that his labours have been greatly owned of God. It will be a source of pleasure to him, both in this world and in the world which is to come. And the pleasure will be such that no pleasure arising from any earthly source will be worthy to be compared with it.

A certain man once said to a minister, "My brother, to have one poor sinner to own thee in the day of judgment, as an instrument in God's hands of plucking him as a brand from the burning, will be a greater comfort to thy glorified spirit in the day of the Lord than if thou hadst been the greatest orator that ever engaged the attention of an audience."

A celebrated dignitary of the Established Church says, "I have passed through many places of honour and trust, both in church and state; more than any man of my order in England, for seventy years. But were I assured, that by my preaching, I had converted one soul unto God, I should herein take more comfort than in all the offices that have ever been bestowed upon me."

We are told that one of the Russian Emperors, of former times, of the name of Alexander, "when one day out hunting, and riding on in front of his suite, heard a groan; that groan pierced his heart; he reined his horse, alighted, looked around, and found a man at the point of death. He bent over him, chafed his temples, and tried to excite him. A surgeon's attention was called to him, but he said, 'He's dead.' 'Try what you can do,' said Alexander. 'He is dead,' said the surgeon. 'Try what you can do.' The surgeon adopted a set of experimental processes at the command of the Emperor, and at last a drop of blood appeared. At the mouth of the open vein there was suction; respiration was forming in the chest! Alexander's eyes flashed fire, and he said 'Oh! this is the

happiest day of my life; I have saved a fellow-man's life!" Now, if being useful to a man's body,—if bringing a man back to conscious existence who was just sinking into the arms of death, will impart such happiness, what happiness will the saving of a soul impart to the Christian, whose labours are blessed in procuring such a salvation?—*Silas Henn, in Pulpit Earnestness.*

TRAVAIL OF SOUL.

MRS. MARY M'GEE HALL.

When we, under the Spirit of God, realize the value of a soul, its immortal destiny, its sure hastening to the final decision that is eternal, we enter into the travail like unto that which Jesus felt. To the sanctified child of God heaven and hell are realities he never doubts. The communion with God is so simple yet so profound, so untouched by slightest doubt, that the carelessness with which others regard their own eternal interest, brings on appalling wonder, and at the same time this inexpressible burden. I have wept over sinners when they sat dry-eyed, looking in astonishment at my grief. I have had my heart wrung with anguish for the salvation of sons and daughters whose fathers and mothers were as indifferent beholders as if the children were strangers. And yet again, when God has let me feel the sweet pangs of soul travail for sinners, I have seen them melt under it as ice under fire. I have seen them fall prostrate and cry for salvation. The man or woman who is in the harvest field to day and never knows this travail, is certainly not God-sent into the work. I think it is one unmistakable evidence of divine commission to feel this travail. O, dear preacher under whose eyes this may fall, have you this experience? Sunday after Sunday do you enter your pulpit without having shed tears over the sins of your people? Week after week has no heart-break been yours because of the Christless ones who will listen to you? Alone in your study, has this awful, solemn burden pressed upon you until you have fallen from your chair at your study table and lain for hours prostrate upon the floor while your heart was swept by torrents of anguish and prayer for the souls of those God shall ask at your hands?

If all our preachers felt these kind of seasons of travail, sons and daughters would be born unto Zion, hell robbed of its prey, and the church become intensely alive in every department of work. O, dear preacher reader, pray about these things. Will you stop now, go somewhere alone and have a talk with God about it?

A THIRD TRIP TO MISSISSIPPI.

REV. L. M. RUSSELL.

The managers of the Victoria, Miss., encampment opened their regular annual camp-meeting on Thursday night, August 25th, expecting to continue ten days.

I had been engaged months previous to labor in the meeting from the opening to the close, as necessity might require or expediency appoint. I had desired and intended to be present at the first service, the Lord willing; but was detained at home on account of the prolonged enfeebled condition of my precious babe; besides, I was called to the bedside of my seriously sick brother at Robards, Ky., so I did not get to Victoria until Tuesday, August 30th, about twelve o'clock noon. I left Kuttawa on the fast train at 2:40 a. m. of the same day of arrival in Victoria. Being much exhausted from loss of sleep and fatigue, I anticipated a restful ride on a

"reclining chair" in the cozy coach of the Illinois Central. Imagine my sense of disappointment on entering the car only to find every chair occupied and quite a number of persons standing. Failing to secure the coveted easy chair, I instantly conceived the idea that the common upholstered seat was "good enough for anybody," and at once pressed my way into the next coach to find not one vacant seat. So I pushed on into the next coach only to make a similar discovery. Having no affinity for the odious (not odorous) stink of the smoking-car, I jostled my way back to the coach of reclining chairs, and—stood!

Many phases of character and life are represented by the throng of passengers on the train. Near me sat some well-dressed young men of stylish airs engaged in animated conversation. Their baggage and else indicated they were "drummers." Oblivious of other eyes and ears than their own, they talked of how they had "worked" merchants at this and that place; and then they indulged in obscene language about society girls in the towns where they went.

What depths of innate corruption and developed devilry! How virtue burns with indignation in the presence of such.

A little farther back sat two men talking and gazing about alternately; sensual in every expression, "Having eyes full of adultery." They looked significantly upon every woman who entered the coach or changed position, their facial expression varying in conformity to the mental moods and processes of contemplative gratification.

What diabolical beastliness! How modesty shrinks from such licentious scrutiny!

Not far away reclined two comparatively young women; both modest, reserved, dignified and intellectual. One of them a queen in wife-hood and mother hood in a Christian home of love and refinement. The other coveting solitude and happiness and loving literature, carries a secret sadness and disappointment in her heart and life that mingles pain with every pleasure, and haunts every night-dream and mars every day-vision.

About midway the car were three men in clerical dress, evidently preachers. One of them sociable, humorous, jocular; popular with wordly people, and his pulpit power lies mainly in his sentimentalism and pathos. The second wears a professional and perfunctory air, looks morose and melancholy, and he deals with dogmas and plasters with platitudes. The third gives out a benign and serene expression, evincing marks of keen intelligence and deep spirituality, and his messages stimulate the intellect and are searching and comforting to the heart.

At the end of the coach were a silent group of eight females, clothed with the regalia of Roman Catholic nuns. The word "nun" comes from a word in an ancient language, and originally signified "good," "beautiful." These quaint sisters may all be "good," but some of them lack the form and feature physically which entitles them to be called "beautiful." Yet I presume they are beautiful in character.

Through the strong lens of history one gets a sickening sight of the abomination of monasteries, nunneries, convents and the auricular confession.

I once knew a fair-faced, bright minded Catholic girl, who when blooming into womanhood, was sent to one of these cloisters to be tutored; but when the time came for her to assume the oath inducting her fully into this singular sisterhood, she conscientiously refused to take the unscriptural vow. She was taken home and reduced to menial servi-

tude. She was discriminated against in dress and social privileges, and required to take the drudgery off her sister near her own age. This the deluded parents continued, in devotion to a merciless creed under the guise of duty until the poor girl faded away into an emaciated, broken-hearted creature. Noble girl! How I wished she might read the books written by Madame Guyon.

When I reached the encampment at Victoria, Rev. John S. Keen was delivering a strong sermon on the seventh chapter of Romans. He had been there from the beginning, praying and preaching and instructing and rebuking as perhaps only he does.

There were not so many preachers or people in attendance as usual, due in part to the fact that several camp meetings were being held in Mississippi at the same time.

The workers from abroad were Revs. Keen, O. L. Leonard, J. N. Whitehead, Miss Mary Barrett and myself. Several special services were held for children, very impressive and profitable, conducted by either Bro Leonard or Sister Barrett; and the Holy Spirit set His seal upon the labors of both.

Some souls were saved and sanctified, and the interest was deepening and widening, but was abruptly interrupted. Early Friday morning, an account of the outbreak of yellow fever at Oswood reached Victoria, (also the quarantine issued by the State Board of Health which extended within a few miles of Victoria),—alarm seized many of the people, who at once began to leave the encampment, and in a short while we were reduced to a small audience.

The same mail brought a message to me to go again to the bedside of my brother. As I could not get a train until seven o'clock that evening, we continued the usual service during the day and the Lord was with us graciously.

At the proper time I went to the depot and called for a ticket to Holly Springs over the K. C. M. & B. railroad. The agent kindly informed me that he could not issue a ticket to any one not having a "health certificate," and as there was no physician present from whom I could secure such document I boarded the train without a ticket, as did several other people. The car was packed with people, excited and on suspense.

I noticed a young lady weeping, and on inquiry, ascertained that while waiting for the train she had been promenading with a young man to whom she handed her pocket-book to be kept until the train arrived, when in the excitement she entered the car forgetting her purse, so she had neither ticket nor money to pay her fare. The courteous conductor assured her that the matter could be adjusted another day, and for a time she became quiet. Soon it was rumored through the car that no one without a health certificate would be allowed to get off at Holly Springs, but would be carried on to another city outside the quarantine limits, quite a distance down the line, and again the young lady burst into tears. Just then the conductor and porter came through and put down all the windows, and passed out and locked the door. This was "perfectly awful" to some, who arose to their feet in audible suspense. An elderly lady paced the aisle near where I sat, one moment lamenting the fate of being carried on, and the next sharply chiding herself for not having started on her visit some days sooner. It was both pathetic and ludicrous. The train stopped, and in a few minutes the conductor and a health officer appeared. People rushed for the door, and in due time all who wished were allowed to get off.

I secured a ticket and boarded a train on the I. C. railroad, which I found also crowded with passengers, not a few of whom as I learned were running out of the yellow-fever belt to points in Tennessee and Kentucky.

At Jackson, Tenn., a little boy who was to have stopped there, but had fallen asleep, was overlooked and carried on. After an hour's run the little fellow awoke, and finding that he had passed his station, began sobbing. A sensual looking man said: "Hello Bud, you are beating the railroad out of a ride, are you?" How harsh and heavy these unkind words must have fallen upon his ears and heart! I went to him, found out his trouble, and assured him he should be cared for and carried back on the next train. I committed him to the conductor who kindly made him the same promise. Learning that a woman was on the platform at the Jackson depot expecting the little boy, having missed him and not knowing where he might be, and thinking of her disappointment and anxiety, my heart was again moved, and before leaving the train I went and spoke gently to the troubled little traveler, and telling him to seek and serve God and to not miss heaven's station on life's road, I bade him adieu, breathing a prayer for him as I turned away.

Thinking of how people become panic-stricken about yellow fever and else, I can not but contrast it with their indifference to the greatest calamity that could befall men, the calamity more to be dreaded than epidemic, endemic, pandemic, contagion and infection all combined, is sin.

O, were people to become even as much alarmed at sin as they do at other things we should soon have heaven on earth.

KUTTAWA, KY.

FLYING SHOTS.

REV. B. F. GASSAWAY.

GOD is a holy God.

THE angels are holy.

"Be ye holy, for I am holy."

HEAVEN is a holy habitation.

THE world is full of sham religion.

GOD'S Book is a holy Book, written by holy men as they were moved upon by the Holy Ghost.

"WHEREFORE he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

GOD'S holy Book commands us to "follow peace with all men, and holiness without which no man shall see the Lord."

"WHOSOEVER is begotten of God doeth no sin, because his seed abideth in him: and he can not sin, because he is born of God."—(Revised Version).

You can not find:

1. A truthful man who tells lies.

2. An honest man who steals.

3. A faithful man who is a traitor.

4. Or a true Christian who commits sin as a voluntary act.

WE are "commercial travellers" for the Lord Jehovah—selling goods by "samples." You are one of the samples, brother—can we do a successful business in your neighborhood upon that foundation? We have lots of holiness men, but God wants holy men.

THE church is crowded with multitudes of professed Christians who continually do what God commands them *not* to do, and who continually refuse to do what God commands them to do.

These claim to be God's children, but "he that committeth sin is of the devil." If they belong to the devil here, whose will they be at the end of the journey?

In The Field.

A Holiness School For Texas.

If one thousand parents in Texas, readers of the PENTECOSTAL HERALD, will daily beseege the throne of God, for a Holiness School in Texas, and keep it up for thirty days, we will have a Holiness School in Texas before long. Amen and amen.
ENNIS, TEX. C. T. HOGAN.

NASHVILLE, ILL.—Am to open a campaign in Washington county, Illinois, under the auspices of the president of the County Holiness Association, to-night. The band in Nashville have now on foot plans for building a house to worship in.
Sept. 21. Yours in Him, E. L. LATHAM.

NORTH GROSVENORDALE, CONN.—Our camp-meeting at Lowell, Mass., September 2-12, was in every way a glorious success, Rev. John Norberry, pastor Pentecostal Church, in charge. Bros. Pierce, of Boston, Nussinger, of North Grosvenordale, Conn., Laird, Hoople and McNichol, of Brookline, N. S., and Sister Currie, of Boston, preached with the Spirit and the power. The meeting went on.
Sept. 15. W. B. GODFREY.

NASHVILLE, TENN.—Since writing about the Bonnie camp-meeting I have finished my work with Brother D. M. Evans. I spent the last two days at Union Church, preaching five times. I left after the Monday night service. We had twenty-seven at the altar. Several saved the last night. It was a great victory. I left Brother S. H. Prather and Brother Evans with the meeting. Praise the Lord for His saving power. Pray for us here.
J. J. SMITH.

FAIRFIELD, MO.—We began here in the new church built by the holiness people, in which they have their weekly meetings. Holiness is here to stay until Jesus comes. Those dear people walk by faith and are filled with the Holy Ghost, and are satisfied with Him and are not seeking for additional power. They are resting in Acts 1:8, and St John 14:26, also St. John 16:13, 14. As I find in some places men or saints have gone off after the fire and become powerless, some fanatical. Pray for us. We will continue here until the twenty-fifth and then go to Dallas, Texas, and hold a meeting for the Free Methodists. W. C. Rose is the pastor. We also will attend their Annual Conference to be held at Terrell, Texas, October 22nd to the 30th. (D. V.) Your brother in Jesus,
J. N. WHITEHEAD.

ALEXANDER, TEX.—The meeting at Alexander, Texas, was a victory from start to finish. Brother Huckabee and I were there six days ahead of Brother Bane and Brother Jernigan. But we were glad for them to come, as we were both worn out. God honored His Word and about two hundred souls professed conversion, reclamation or sanctification. Brother Bane did some wonderful preaching, a little too strait for some folks, but Jesus was with him. Brother and Sister Jernigan are a team. Many could not decide which they liked best, Bro. Jernigan's singing or Sister Jernigan clapping her hands. May the Lord bless them in their work. They went to Terrell. Brother and Sister Bane left for California, their home. We are here for ten days. We are expecting victory in Jesus name. Pray for the Holy Ghost to lead us. Yours in Him,
A. J. JONES.

A Hard Fight at Comanche, Texas.

Dear Bro. Arnold: I have written many things to you of the fights we have had with the devil since we have been in this work, but Comanche is one of the hardest we have ever had. The devil got mad, but amid it all about thirty or forty made professions, may be more. One sister said: "I came here to see what you holiness folks did, and I saw you had something I did not have, and I went to the altar and got sanctified." I am glad Jesus gives victory under all circumstances. We had our faith tried but came out sweet. There is one thing we have met in our Texas work that is sad, among the holiness people. That is, most of them have to go to the altar to get reclaimed. May God help the people to live holiness; then the preacher will not have to face so much opposition. The holiness opposers say: "Look at Mr. or Mrs. So and So, they got sanctified last year, but they have lost it." I can't remember how many I have heard say this. I am in the fight for holiness, for I tell you, it is the hope of the world; for the churches are not doing anything to save the people.

I would be afraid to go to the judgment like the Comanche preacher has started. One sinner said: "Why can't a preacher go where God saves souls?" And I echo, "why"? We go to Walnut Springs.
Yours in Him, A. J. JONES.

From the Army.

MONTAUK PT., LONG ISLAND, N. Y.—Dear Bro. Arnold: After having gone through the entire Cuban expedition I am here at Montauk Point. I feel that God has been very good to me, and, notwithstanding the unholy associations of army life, I have enjoyed religion more during this time than ever before. Strange to say I have not met one truly religious person since I left Tampa on the 1st of June. Have met some that would talk about religion in a general way, but you come to talk about an experience they would try to dismiss the conversation. I supposed when we got back to America we would have some kind of religious services, but so far have not seen anything of the kind. We landed here on September 1st, and I strolled around the camp looking for some place of worship; but all worship at the shrine of "Baal"—I wonder that some evangelist did not arrange to meet us here! There were two ladies of the Salvation Army here this week, but I have not heard of any services so far. I would enjoy a good experience meeting of the old-time sort so much! My soul is hungry for it. I have not seen a copy of the HERALD since I left home. Wish you would send me a few copies if you are making any special Bible offer now, as I wish to renew my subscription soon—time will expire next month. I wish to continue my paper at Largo, Fla., as now going, but want to take advantage of any offer you may be giving for renewals. Your brother in Christ,
A. A. WHITEHURST.

Care of Chief Quarter Master, 5th Army Corps.

PONTOTOC, MISS.—I am now on my way to Thompson Station, Tenn., where I shall assist Bro. R. W. Seay, in a meeting. Since my last writing I have preached in Indiana, Tennessee, Louisiana, and Mississippi. Souls have been saved and sanctified, for which God has all the glory. Wonderful and glorious was the meeting just closed at Randolph, Miss. The people came out and God came down and during the five days' meeting there were about fifty conversions and sanctifications. The scenes and manifestations that transpired there are indescribable and inexpressible, so I will not try to give full details. May God bless and keep those who stepped out on the promise and got under the blood. Yours, sanctified to date,
ANDREW JOHNSON.

McEWEN, TENN.—Came here two weeks ago to prepare for my wife to keep house and care for her invalid mother. On arrival we were informed that Bro H. O. Moore would begin a meeting here, September 18th. At this writing the meeting has been in progress two days and the burning words spoken through him by the Holy Spirit have fallen in much power upon our hearts, and every service has been deepening and melting as we go down before God. People are here from other places. Some came for the blessing of sanctification, and some to make new discoveries in the Canaan land. Some wonderful discoveries have been made, and it is better farther on. Here we find a band of people standing true to the "faith once delivered to the saints." Lines have been drawn, and the people are taking their stand. Some are refusing the plain Word of God, dropping back, walking no more with Jesus. Others are believing, entering in and lifting up a standard for the people. Isaiah 62:10. God help us.
L. P. ADAMS.

Comanche, Texas.

The writer left Comanche too early in the meeting (the second day) to speak of the work. The first service was Tuesday night, September, 6th, led by Brother B. W. Huckabee, a preliminary talk only. Brother Huckabee being sick the second night the meeting was led by the writer (a Bible reading). Large audiences were in attendance both services, and some were at altar each time. There is great need of such a meeting at Comanche. I found here nearly every "ism" I ever heard of, and some I never heard of—spiritualism, Brannism, skepticism, stumbling-stoneism, etc. Reached Terrell, September, 9th, and found Brother Morrison and Brother Bud Robinson preaching the pure gospel to large audiences. Brother Morrison will report the meeting. This closes my camp meeting tour for this season. I take up my regular work at once, in the counties of Kaufman, Hunt, Leon, Hopkins, Fannin, Collin, Tarrant, etc.

The opposition to the doctrine of holiness is very strong, so far as my observation extends. In

this State one of our holiness evangelists had an appointment for a meeting at Linden, near the Louisiana line. He could get neither church, court house nor school house, so opened up under the blue sky. The next morning some one had pasted on court house a large flaming card with the following inscription:

"Yellow fever in Louisiana, and Holiness has come to Linden. Govern yourself accordingly."

It seems to me that the hope of pure Wesleyan Methodism in this State is in the M. E. Church.
V. L. WILLIAMS.

WHITE HALL, VA.—In our report of the camp-meeting at Middletown, published in the HERALD of September 7th, we mentioned our having accepted an invitation to hold another some twenty miles farther north. That meeting commenced on Saturday, August 27th, to continue nine days, but the interest was such that we had to continue it over eight days more, and even then we greatly regretted having to close the services on account of the nights becoming too cold for out door meetings. Many of those, who were most interested in the work, being members of the M. E. Church, South, were anxious to have us continue the service in their church, but the pastor refused his consent, and many of his people were greatly disappointed; but he said the new rules of the discipline would not permit it. We were very sorry to have to bring our efforts in that community to a close, for want of a building, where our work was so greatly needed and at a crisis in the work when it seemed most important to follow up the good impression already made.

This field was a peculiarly difficult one to commence with, as the church members seemed to be nearly all backsliders, that is, if any of them had ever been converted. However that may have been it was the general opinion, as far as we could hear, that many of the church members lived more sinful lives than some of those that made no pretensions to religion—cursing, swearing, lying, cheating, Sabbath-cruifying and even drunkenness being common among leading church members, and the sinners stumbling toward hell over the inconsistencies of those who professed to be in the way to heaven notwithstanding their walking in "crooked paths." In this state of things we were led by the Spirit to pour awakening truth alike on sinners in and out of the churches, warning them to flee from the wrath to come. We also found it necessary to give the holiness teaching a large share of our ministrations as there had been a good deal of unsound teaching and testifying on that subject and the people were very much prejudiced against it. The people told us that one or two persons among them, who claimed to be holiness evangelists, had a monopoly of all the professing and teaching of holiness, and taught that when a person was sanctified he was so holy that he could not sin any more, and that conduct that would be sin to others was not sinful in them as they could not sin. At the same time it was known that the parties that made these incredible professions and jumped and shouted in meetings, were guilty of playing cards, drinking whiskey and hard cider, telling lies and getting angry even to the extent of cursing in their families, but they did not allow those sinful diversions to deter them from their strong testimonies and loud hallelujahs.

We met all this condition of things by stating that we, my wife and daughter and I, were Methodists, and that we all preached the old Methodist doctrines as taught by John Wesley and our Methodist Standards, because we believed them to be the same as our Lord and His apostles taught. We took the position that none were so holy here that they were not liable to make mistakes, and even to commit sins if they neglected to watch and pray and live the life of trust in Christ, close to His bleeding side that the holiest men, upon earth, needed to live under the blood that cleanseth us from all sin. One sermon on this subject, the first Sunday, seemed to bring nearly all the people to believe in holiness as taught by Methodism, and subsequently several professed to have received the experience at our services. At the last Sunday morning service we had about thirty persons forward on their knees for consecration and sanctification. A number of backsliders were reclaimed and sinners converted. The conversions were very clear and we believe genuine, but the work throughout consisted largely in deep ploughing, seed sowing, and clear teaching on the subject of entire sanctification. The meetings were well attended. The order was excellent, although most of our hearers were unconverted. The people liked our strong preaching and were very kind to us, and we believe great and lasting good was done.

J. E. IRVINE.

SUNDAY-SCHOOL LESSON.

SUNDAY, OCTOBER 9, 1898.

Jehoshaphat's Good Reign.

II. Chron. 17:1-10.

BY REV. W. B. GODBEY.

It is a significant fact that Asa, having enjoyed the sanctified experience thirty-five years, during which he did that which was right in the sight of the Lord with a perfect heart. After this wonderful career of complete victory, running through a generation, he lost his experience of perfection, abiding the subsequent six years of his life in the justified state, having victory in a general sense, but not complete. In his last days he was much afflicted with disease in his feet, patronizing physicians instead of trusting the Lord for bodily healing. Upon the whole, Asa's reign of forty-one years was really a sunburst of better times for Israel, contrasting brilliantly with the two preceding administrations, unrelieved by a solitary ray.

Verses 1-6 Now Jehoshaphat, the brightest and the best, ascends the throne. In his humiliation and valor he reminds us of David; in his grandeur and glory, of Solomon. He proceeds with a thorough and radical reformation in Judah, contemporaneous to every ramification of the law, thoroughly expurgating every vestige of idolatry from the land. By this time Israel is so dominated by idolatrous rule as to preclude the entertainment of a surviving hope. She is now inextricably caught in the boomerang of the Jezebel apostasy and rushing with fearful rapidity into the awful maelstrom of Babylonian captivity. Jehoshaphat, in the clear light of entire sanctification, now sees that the only security of Judah is in the utter and eternal alienation from Israel. A fallen church has never been reclaimed. All we can do is to save the perishing souls out of the hopeless, sinking wreck. Worldly churches are all on Satan's territory and belong to him. The church of God consists only of individual souls who have come out of the world and separated themselves unto God. If Jehoshaphat had held on to Israel, the weight of her carnality would have dragged him and Judah headlong into the vortex of hopeless apostasy.

Verses 7-9. Now Jehoshaphat extends the utmost encouragement to prophets and teachers to peregrinate the whole country, preach from house to house, in public and everywhere, and get all of the people really and intelligently saved, and everywhere teach them the Word of the Lord; thus establishing them in their loyalty to the God of Abraham, Isaac, Jacob, David and Solomon. Thus not only establishing them in holiness, but fortifying them against idolatry. Jehoshaphat's reign was truly for the time being the restoration of the Theocracy and a brilliant reminiscence of David and Solomon. It seemed that surely the restoration had come to stay and the victory to accumulate new brilliancy till the rising Star of Bethlehem and the glorious Sun of Righteousness, and throw into eclipse all the types and shadows of the Mosaic dispensation.

Verses 10-11. Now the glory of Jehoshaphat somewhat takes on the splendor of Solomon, so that the surrounding nations—the Philistines and Arabians from the south and the east country—come to pay homage at his feet, bringing vast quantities of gold, silver, herds and flocks. When a vast army consisting of the Moabites, Ammonites and Edomites came against him, he went out with an innumerable host of jubilee singers, lifting up their hands to Jehovah and singing, The Beauty of Holiness. While myriads of voices thus sing, The Beauty of Holiness, panic and trepidation seize their enemies so they fly with dismal fright, leaving to Jehoshaphat complete and glorious victory without shooting an arrow. This gloriously illustrates the perpetual victory of the sanctified experience amid all environments. When the mighty host of sin and Satan, the world and the flesh combine against us, we have

nothing to do but go out against them, bearing no carnal weapons whatever, but singing, The Beauty of Holiness; thus testifying clearly to an uttermost salvation and magnifying the God of Israel. Do this and you will put to flight an army of devils every time; whereas the moment you resort to worldly policy and condescend to use carnal weapons you forfeit your hold on the omnipotent arm and condescend to the carnal level of your adversaries. God help us to profit by the example of Jehoshaphat, thus meeting the most formidable enemies with a shout of victory.

FLAT ROCK, KY. (Beulah Heights Camp).—Up in the mountains of Southern Kentucky, away down near the Tennessee line, preaching every day in an old-fashion, mountaineer camp-meeting! Who would have thought it? It is glorious! People come in big wagons, on horseback, afoot, any way and almost every way, traveling ten, twenty, thirty or forty miles to reach the camp. We are reminded of the palmy days of Lorenzo Dow and company, and find ourselves frequently recalling chapters from Edward Eggleston's "Circuit Rider." Well nigh the same conditions exist here as existed in the time of Asbury. "The inhabitants" live in one-roomed houses with no windows. They are fine people to meet and talk with—these sturdy mountaineers. I like them. What a field for holiness to prove its right to recognition! Three million unschooled and practically un-Christianized mountain people live in Tennessee, the Carolinas and

Virginia. Holiness idlers, gathered in self-preservative squads in New England come here, buy land at \$2 50 an acre and light up these old peaks with full salvation. Fire has fallen and souls are getting gloriously blessed, saved and sanctified. Glory! September 20, 1898. BYRON J. REES.

RICHLAND, TEX.—I closed last Sunday a meeting at Putnam, Callahan county. The devil was well fortified behind a sinning religion, and Zinzendorfianism, and it was hard to tell which was the stronger fortification, but God's truth made it hot for him wherever he was hid. We had some bad weather, and people busy gathering crops, but in spite of all God gave us victory. We had five sanctified, one converted, and one old man who had gone clear back in sin gloriously reclaimed. I came down near Cisco, where I held a meeting in August and preached twice; had two sanctified. I found that some preachers had been around and doing all they could to tear up the Lord's work by trying to convince those who had been sanctified and remained in their flock that there was no second work of grace. I tell you, brethren, I can no more compromise with the get-it-all-at-conversion theory or the growth theory than I can with the sinning religion, for it is all contrary to God's Word. I am at home at present ready to go anywhere the Lord opens a way. Yours in Him,

M. B. MCKINNEY.

BLESSED are they which are persecuted for righteousness' sake.—Matt. 5:10.

Twenty Funny Stories of MARK TWAIN

They relate to Mark Twain's eccentricities, and his aptness in making the most ordinary episodes appear ludicrous. The stories are brimful of fun.

When I Stood Face to Face With Death

General A. W. Greely, the great Arctic explorer, tells here, for the first time in print, the graphic story of his fearful exile of 278 days at the North Pole, when his comrades daily dropped dead at his side, and when all waited day by day for death to come.

Miss Wilkins in Her New England Home

An entire photographic page will show the author of "Jerome" and "Pembroke" as she is at home: her friends as they grouped around her; going out to walk with her dog; with her favorite cat; and in an evening gown ready for a reception.



THE SATURDAY EVENING POST

Was established in 1728 by Benjamin Franklin. It is handsomely illustrated and gives weekly the best serials, short stories and sketches the world can produce. The regular subscription price is \$2.50 per year. Both our publications, balance of the year as an introduction, for only Twenty-five Cents.

John Wanamaker's Sunday-School

The Most Interesting Sunday-School in America

How it has grown to be a factor in a city's life, together with the wonderful man who has devoted his energies to its development. Illustrated.

These are Some of the Special Features in the October Number of

THE LADIES' HOME JOURNAL

We will mail The Ladies' Home Journal from now until January 1, 1899, and The Saturday Evening Post, every week from now until the end of the year, on receipt of only Twenty-five Cents.

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

THE PENTECOSTAL HERALD.

Entered at the Louisville, Kentucky, Postoffice as Second Class Mail Matter.

PUBLISHED WEEKLY.

1 Year in Advance. \$1.00
6 Months in Advance. .50

Send money by Express, Draft, or P. O. Money Order. Subscriptions continued until ordered stopped and arrears are paid.

Watch the label on your paper. If date is wrong, or if the paper does not reach you regularly, notify us. Send renewal when your subscription expires. In ordering address changed, give both former and present address.

Write all names plainly. Communications intended for publication should be addressed to THE PENTECOSTAL HERALD, business letters to the Business Manager, Rev. W. E. Arnold. Make all monies payable to

Pentecostal Publishing Company,
LOUISVILLE, KENTUCKY.

EDITORIAL.

REV. H. C. MORRISON.

SEVERAL CAMP-MEETINGS.

From Vincent Springs Camp, I went to Uba Springs Holiness Camp meeting. Bro. Wilson, in whose house I found a comfortable home, gave the land for this camp ground. Brother McDowell, of Fulton, Ky., which city is located ten miles from the camp, has been the prime mover in this camp.

Miss Antoinette Rubardt, one of the sweetest singers of the gospel we have heard, had charge of the music. There were quite a number of campers on the grounds, and the congregations were good—sometimes very large—I suppose as many as three thousand people being on the grounds at one time.

First and last, quite a number of ministers were present. One preacher, a Southern Methodist circuit rider, was powerfully sanctified.

Brother W. N. Matheny rendered me most excellent assistance, both in the pulpit and at the altar. Brother Matheny's house is near the camp-ground, and he was at home for a short rest from his evangelistic labors, and came to my help in a time of need.

I love a man who is beloved by those who live nearest to him and know him best. I found it so with this good man. His own people delighted to hear him. Notwithstanding he has met with much persecution at the hands of those who hate the doctrine he preaches, yet God and the good people love and honor him. Brother Matheny makes no pretensions to learning, but he has a wonderful insight into the Scriptures, has a strong, mellow voice, and speaks with great unction and power. The Lord has won many souls through this man's ministry.

The people of Dyer and vicinity endeared themselves to us by many kindnesses.

About thirty souls professed either pardon or purity, and the meeting closed at a high tide of interest and power.

From Dyer, Tenn., I made my way to Terrell, Texas. I was glad to find that the new holiness camp-ground at Terrell is located some distance outside of the city limits, and so, of course, outside of the bounds of my brother's charge at that place. I was really thankful not to have to come in conflict with the new law, obnoxious as it is.

God gave us a great victory here, but as Brother Reinhardt has written of this meeting I shall not repeat what he has said. My true yoke-fellow Bud Robinson, was here to help me, and the convention brought many preachers together, several of whom ministered the Word to us.

The convention was all we could have hoped for. There was not a rash remark, or an unguarded word uttered in my hearing, but the brethren were in a state of humble love

and earnest prayer. Many souls were saved during the two days of the convention.

We predict that the Terrell Holiness Camp meeting will become one of the greatest camps of the Lone Star State. It is beautifully and conveniently situated. Terrell is one of the very best towns of its size in the State, and will give the meeting excellent support.

The opposition to these meetings is so manifestly wrong and unreasonable, that it is becoming a sort of "chestnut," and will soon disappear, so far as formal protest against them is concerned—at least, so we think it will be.

From Terrell we came on to Bates Holiness Camp-meeting, situated in Denton county, about eighteen miles out from the county seat.

A few brethren have built an excellent shed here, in which two successful meetings have been held. The Bates brothers have been the prime movers in this enterprise, and God is blessing their efforts and will bless them.

Brother Bud Robinson is with me, preaching with marvelous unction and power. Bro. Robinson is one of the kind of which there is but one. He possesses a marvelous originality that attracts, a love that wins, and a way of presenting the truth that convinces and convicts. He is not preserved in vinegar, but in honey, his experience is of the sweetest variety.

The time is not opportune. The very large crop of cotton is now being picked and ginned. Our congregations are small, except on the Sabbath. Half a score of souls have been saved, and we are expecting victory during the closing days of the meeting. We are promised to go from here to Bonham, Texas, for an eight days' meeting; and then we hope to turn our faces toward dear old Kentucky.

GUARD AGAINST IMPOSTORS.

The holiness people cannot afford to take up, and put confidence in every man who may come along claiming to be a holiness evangelist. A truly good man can give a good account of himself. Men who go abroad from their own neighborhood to work for the salvation of souls, ought, by all means, to be provided with suitable papers of recommendation, given by persons of well known integrity.

Holiness people should not permit themselves to be imposed upon by disreputable persons, who in the end can only bring reproach and hurt to the cause of full salvation.

The Scriptures command us to "lay hands suddenly on no man." Let us heed this wise injunction. We can love all men, and treat them well for Christ's sake, but we should be careful not to put strangers, of whom we know nothing, forward to preach, teach, and lead the people. A preacher of holiness ought to be in the highest sense a holy man. His conduct should be of that character that avoids the appearance of evil.

TEXAS STATE HOLINESS CONVENTION.

BY VIC REINHARDT.

The Texas State Holiness Convention met at Terrell, Texas, September 7th, 1898, at 10 a. m., under care of Rev. E. C. DeJernett and others. The convention was called to order by Rev. H. C. Morrison. After devotional exercises the convention elected Brother A. M. Dechman, a devout layman of Waxahachie, chairman, and C. C. Lastinger, secretary.

On motion the chair was authorized to ap-

point a committee on resolutions and organization. The following committee was appointed: Rev. B. F. Gassaway, D. W. Linville, Rev. W. M. Adams, W. C. Rose and E. C. DeJernett.

The convention then adjourned to meet at 10 a. m., the 8th, at which time the convention was called to order by the chairman, and the following report was adopted by unanimous vote:

COMMITTEE'S REPORT.

Name.

ART. 1. This organization shall be known as the Texas Interdenominational Holiness Union.

Design.

ART. 2. By this organization it is not our design to form a new church or to interfere in any way with the work of the church, but to unite more closely the people of the churches of Texas who are already enjoying the experience of holiness, or those seeking the same, for the purpose of the promotion of the doctrine of Bible holiness.

Belief.

ART. 3. We believe in the doctrine of holiness or entire sanctification, as a second work of grace, subsequent to regeneration, as taught by the Word of God, and set forth in Mr. Wesley's Plain Account of Christian Perfection.

Local Unions.

ART. 4. Where there are as many as three or more persons who conform to the requirements in Article 3, local Unions may be formed, in harmony with the formation of the State Union, maintaining such correlation of form and effect as will unite them in one harmonious whole in the work of spreading scriptural holiness over these lands.

Membership.

ART. 5. All members of the churches in good standing who are in the experience of holiness as set forth in Art. 3, or are desiring so to be, and those persons who have been excluded or forced out of the churches on account of said experience, who may be found worthy, may become members of the local unions by a vote of a majority of the members of the same.

Officers.

ART. 6. The officers of the State Union shall be a president, first and second vice-presidents, secretary and treasurer. These shall be elected annually by ballot, and shall constitute an executive committee for the transaction of such business as the convention may impose upon them.

The local unions shall also elect by ballot a president, first and second vice-presidents, secretary and treasurer. The president shall either conduct, or make provision for the spiritual meetings of the local unions, and also preside (or in his absence one of the vice-presidents) over the business meetings; and all these officers together shall constitute the executive committee for said local unions. All officers must be in the experience of holiness.

Meetings.

ART. 7. The State Union shall have a State convention annually at such time and place as may be provided by the convention. It shall be composed of the officers of the State union, the presidents of the local unions, one delegate from each union and the ministers and evangelists who are members of the local unions. All members of the State convention shall be in the experience of holiness.

Certificate of Character.

ART. 8. Each minister and evangelist who claims to be a member of a local union will be required to be furnished with a certificate

Continued on page 9.

EDITORIAL.

REV. H. B. COCKRILL.

DOWN IN ARKANSAS.

I have become, for the time, an "Arkansas Traveler." It has been my lot the three times I have visited this State, to preach in towns off the railroad. On this trip I left the train at Mansfield, Ark., and came over hill and dale and many a stretch of rough road to Waldron, a distance of twenty one miles. After I had finished up at Waldron, Bro. P. W. Campbell, pastor of Magazine circuit, Bro. "Toddie" Kyle and myself, boarded a jolt wagon for Magazine, a distance of thirty-two miles, where I am now engaged in an attack on Satan's strongholds. Bro. L. A. Campbell, of the Cauthron circuit, who assisted us in song at Waldron, mounted his horse and came over to Magazine with us. Owing to a late start on Monday, we were able to come only half our journey. After some inquiry along the road we finally found a place to stay all night with a man by the name of Slosson. Mr. Slosson came originally from "New York State," he said, had a rebel bullet in him, and was drawing a good pension. He descanted favorably on Bob Ingersoll, but said Sam Jones was a fraud. I took the position that whatever of good there was in Mr. Ingersoll (if there was any) was due to his strict Presbyterian training when he was young. That in order to judge of his doctrine one must look, not at him, but his followers who for unbridled dissipation and debauchery could not be excelled. I related the incident of the drunkard who, when Mr. I. was endeavoring in his lecture to prove that there was no hell, staggered up to him on the stage and said, "Make it strong Bob—make it strong. A lot of us fellows are depending on you," and wound up by saying that, in my judgment, Ingersoll was one of the great corrupters of this age. Mr. Slosson thought it prudent to say no more—at least the subject was changed.

We prayed with and for the family and left them the next morning for Magazine. They would not receive pay, but invited us to come into their little town of Ione and preach, if we could do so. We hope our visit to them was a benediction.

We have so far had a hard pull at Magazine. We feel that we have almost done "nothing as yet," as they say in the Quarterly Conference. However, one good woman has been blessedly sanctified and quite a number are at the altar seeking, and the spiritual tide is rising. We had a most delightful service last night, one that augurs good for the future. We will continue the meeting until Sunday night and possibly longer.

The unspiritual condition of the town is appalling, but owing to denominational prejudices and other things, we may not be able to reach many, although the doctrine of sanctification is generally well received.

We will be at Springfield, Ark., from the 25th of September to the 10th of October.

It is my pleasure to labor in Texas, New Mexico and Arizona this fall and winter if the way opens. However, the Lord's will be done.

H. B. COCKRILL.

OPPOSERS.

One class of opposers that attend our meetings are those who come only once, and because everything said and done is not just to their liking they never return, but have no hesitancy in talking against "holiness cranks" and the doctrine of holiness, assuming that they have learned it all in so short a time.

Another class are those who never come to

a service, but listen with avidity and credulity to all the misrepresentations going the rounds and have no hesitancy in peddling out to others what they have heard as truly representing the holiness movement and doctrine. These, wrapped up in their own conceit of wisdom, think that there is nothing for them to learn.

Another class of opposers are those who attend our meetings for the purpose of criticism and fault-finding only—like Ingersoll reads the Bible, in order to more effectually combat its truth, so these attend our meetings in order that they may gainsay the truth of holiness. They have no notion of receiving the truth. They are looking for flaws and if they can not find them in the preaching, they hunt for them in the testimony of God's children; and if they can not find them in what is really said and done, they find flaws by putting a false interpretation of their own upon the whole.

In all my travels I have yet to find a prayerful, thoughtful lover of Bible truth as it is in Jesus, fighting our doctrine or our work. Such a man may have been misled by hearsay, but on hearing the truth for himself he can find no fault.

WATCH AND PRAY.

You must watch and pray. You must take advantage of every means of grace. You must cultivate habits of right conduct, fortify yourself at the weak point in your nature. Remember the Lord will not be good for you. The sanctified life is one of self denial, of dying daily. Some who get the experience of sanctification seem disappointed because they do not find themselves exempt from strong temptation and trials. These have missed the aim of sanctification. Its object is to enable you by herculean effort on your own part to completely overcome the demands of the world, the flesh and the devil.

Don't give up habits of secret prayer, family prayer, the assembling of yourselves together, the discipline of daily self-denial and cross-bearing. If the righteous (the sanctified) are scarcely saved, where shall the ungodly and the sinner appear?

Texas Holiness Convention.

Continued from page 8

to that effect from the president and secretary of his local union, countersigned by the secretary of the State Union.

A committee on nomination brought in the following, all of whom were elected: Pres. A. M. Dechman, Waxahachie; First Vice-President, E. C. DeJernett, Greenville; Second Vice-President, D. W. Linville, Ryan; Secre-

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

FINE SUBSCRIPTION BOOKS.

Splendid Opportunity.

For every energetic young man and woman who wants to work and do good.

OUR NEW BOOKS

Appeal to patriotism, to people of literary tastes, to suit those who want religious reading for their children, and to amuse the little ones.

They range in price from 50 cents up to \$2.50.

A splendid combination outfit representing four new books, will be furnished on most liberal conditions and will be ready in a few days. Write to-day for full particulars. Address,

Pentecostal Pub. Co., Louisville, Ky.

tary, Rev. C. M. Keith, Bonham; Treasurer, Vic. Reinhardt, Terrell.

The committee on resolutions and organization presented the following address to the churches, which was unanimously adopted:

DEAR BRETHREN OF THE VARIOUS CHURCH ORGANIZATIONS OF TEXAS:—We, the holiness (second blessing) people, in convention assembled at Terrell, Texas, beg leave to address this friendly letter to you. We have witnessed with regret a divisive spirit existing, which seems to be growing, between those generally termed the holiness people, and some of the churches. We believe if we understood each other better we would love each other more. We are misjudged when people say it is our object to "to tear up the churches." While we feel duty bound to fight sin wherever we find it, even if in the churches, yet we have no desire to fight against the churches. What some have construed into a lack of Christian courtesy or hard-headed contumacy on the part of some of our workers in going to places and preaching the "second blessing" doctrine without being invited, or even in the face of protest from the churches, is nothing more or less than an attempt to preserve a good conscience toward God under a deep sense of obligation to preach the full gospel as we understand it. It is often charged against the members of the churches who are in the experience of holiness, that they are disloyal, because of their failure to take part in the various festivals, suppers, entertainments, etc., used in some places by the pastors and members for raising funds for church purposes. We disclaim any intention of disloyalty on this account, and our failure here only arises from a solemn sense of obligation and duty, as we understand it, to God and to the church. We declare our purpose to meet all the legitimate claims of the church upon us, up to the measure of our ability; but while this is so, we cannot surrender our God-given right to "follow after peace with all men, and holiness, without which no man shall see the Lord." As a convention, we discourage most earnestly the spirit of "come-outism," and advise all who profess holiness to retain their membership in the several denominations as long as possible, being willing to suffer for Christ's sake in order to show to a gain-saying generation that it is possible to live in the thirteenth chapter of I. Corinthians to the glory of God and the demonstration of the truth of holiness. While we thus advise and admonish the "second blessing" people—so-called—we humbly beseech of our pastors to bear with us. We mean well. We honestly believe we are right, and we are trying to hold the truth in righteousness. If you want us to be friends, show yourself friendly. Cease all needless thrusts and innuendoes; call upon us in any emergency and see if we do not respond promptly to every legitimate call upon us. Instead of destroying the church, we desire to build it up by all right and legitimate effort.

In regard to the convention session, I must say that, with such a great crowd of people from all parts of a great State, we never witnessed such harmony, the universal sentiment being the glory of God and the salvation of souls.

In Jesus' name, saved now,
VIC. REINHARDT.

SEND 50 cents and get a copy of "The Two Lawyers," a story for the times, by Rev. H. C. Morrison.

WOMAN'S COLUMN.

EDITED BY

TULA C. DANIEL, Hardinsburg, Ky.

I wonder how many of our readers have read those remarkable books by Sheldon, "In His Steps, or what would Jesus do?" and "Phillip Strong's Crucifixion." You can get them in paper covers at twenty-five cents each, the Pentecostal Pub. Co., 317 W. Walnut Street, Louisville, Ky. Let us have one, at least, of each in every community with a "Read and return" in it—and as you read them, pray that they may indeed bring forth fruit in your own as well as your neighbor's life. "Show me what a man reads and I will tell you of what character he is." Yes! one can be judged by one's literary tastes as well as by one's personal friends. Of course after reading these, your first impulse will be to put it in the hands of your pastor. If every preacher in the land had one of each, and was earnest and true in his life and methods as "Phillip Strong," the masses would be reached as now they are not.

The booklet "The Face of Christ," the "Life of Lucinda B. Helm," "The Beautiful Life of Frances Willard," I commend to you; also Watson's "Soul Food," his "Step to the Throne," sixty cents, is said to be a spiritual tonic—one of his deepest, most thoughtful productions. Order it also of Pentecostal Publishing Co. Above all books give the supreme place in your life and love and study to the Book: and let our prayer be continually "Open Thou mine eyes that I may behold wondrous things out of Thy Law."

The salary of the HERALD's and our Bible women for the year September 15th, 1898-1899, is now in the hands of Mrs. McTyeire, our Treasurer in Nashville. Hadensville missionary Society gave \$5.00 and our \$18.00 completed the sixty dollars necessary. Toward her, or another Bible Woman, we have the unsold gold ring of Mrs. Irwin, and twenty-five dollars from Mr. Ben F. Galloway and wife, of our Elizabeth-town District—Cave Spring Church. This dear brother and his wife tithe. Last year they gave us ten dollars toward our Bible woman's salary—and the Lord has so honored their tithes as to increase them two and a half fold. In their faces they show the more blessedness of giving!

Wrestlers with God.

Rev. William Bramwell writes in one of his letters, "Almost every night there has been a shaking among the people, and I have seen nearly twenty set at liberty." Then he adds these heart searching words: "I believe I should have seen many more, but I cannot yet find one pleading man. There are many good people, but I have found no wrestlers with God."

O, my Lord, that is what we want! In these days of organization, of societies, leagues, committees, multiplied and diversified, soul-saving and ecclesiastical machinery, together with world-wide opportunity, above all things else we want "wrestlers with God"—men and women who knew how to pray and who do pray. Not men and women who say prayers, but who pour out their hearts to Him, who call Him to remembrance and "keep not silence and give Him no rest till He establish and till He make Jerusalem a praise in the earth."

Some weeks ago I went to a corps for the Sunday morning meeting, just the one meeting. Not many people knew I was coming. No special preparation was made; snow was on the ground, and less than one hundred people were present. But a wrestler with God was there, and oh, how he prayed! My heart melts within me yet as I think of

it. He pleaded with God, he poured out his heart before Him. In his manner and words he was wonderfully familiar with God, but it was that sweet familiarity that comes from utter self-abasement and deepest humility, and which enables its possessor to come with unabashed faith right face to face with God and ask great things of Him, because asking only for His honor and the glory of His Son. That morning twenty-four people got saved.

Several years ago the writer of this wrote an article on prayers of soul-winners. It fell into the hands of two young officers, one of whom is now in India, and they began to pray, and one of them it was reported, prayed all Saturday night. The next day they went to a hard corps, where it had almost been impossible to get anyone to make a start for Heaven, and that day they saw sixty-two people seeking God.

The same article was read by a Captain in a Northwestern corps. She became interested and read it to her soldiers, urging them to greater diligence in prayer. The spirit of prayer fell on the soldiers, and some of them used to ask the Captain for the key and spend half the night in the hall wrestling with God until His power fell on the people, and scores of sinners were converted and the largest corps in the State was built up, and the whole city was stirred.

The other day a staff officer in charge of a band of boys, told me that a short time before he went with his boys into a town that after two hours' wrestling with God he got the assurance of a revival. In eighteen days they saw 150 people seeking salvation and fifty more seeking the blessing of a clean heart.

More than all else the Lord wants these wrestling, pleading men.

Indeed, there are many good men, but a few wrestlers with God. There are many who are interested in the cause of Christ, and who are pleased to see it prosper in their corps, their church, their city, their country. But there are but few who bear the burden of the world upon their souls day and night who make His cause in every clime their very own, and who, like Eli, would die if the ark of God were taken; who feel it an awful shame and a consuming sorrow if victory is not continually won in His name.

This spirit of prayer is fed on the Word of God. He who neglects diligent, daily study of and meditation in the Word of God will soon neglect secret prayer, while he who feeds upon it will be constantly pouring out his heart in prayer and praise, and in this as in all things, regular practice will cultivate, increase and perfect the spirit of prayer.

Again, this spirit of prayer will only thrive where faith is active. Lazy, slow faith quenches prayer.

Prayer must be followed by watchfulness and dead in earnest, patient work, else it will soon grow sickly and die.

Light and foolish talking and jesting, pride, oversensitiveness that leads to suspicion, jealousy, envy, selfish ambition even in Christian work, indulgence of appetite, love of the applause of men and desire for the honor that man can give, an uncharitable spirit, criticism and the like, will surely quench the spirit of prayer.

Jesus says, "Men ought always to pray and not to faint," while Paul says, "Pray without ceasing"—Major S. L. Brengle, from "Harbor Lights."

If you feel "All Played Out"

Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.

CHARLESTON, MO.—We have had a glorious meeting at Russell Chapel; only ten converted and sanctified, but the holiness people from different

points in the county have had a feast of tabernacles. We met dear ones from Charleston, Rush's Ridge, Dogwood Ridge, East Prairie, Smithton, Anniston, Bertrand, Diehlstadt, and other points in this and Scott County. We held meetings at most of these points four and five years ago, and the friends came together to feast upon the hidden manna of perfect love. Brethren, when I saw these hungry people coming for miles to be at a holiness meeting I was moved to tears. Why don't all our ministers do like Jesus commanded Peter, when he said: "Feed my sheep?" God being my helper, I'll feed the sheep when he calls me if some man does forbid me. Halleluiah to the great Shepherd! Remember, brethren, holy people feed and thrive best on holiness, and by the grace of God let us give it to them. If you don't mention it, or compromise, the sheep will die for want of nourishment. I wish every pastor could say what Dr. Carradine did to an evangelist when he was pastor of the First Church in St. Louis. He said to the evangelist, "my people want holiness." That pulls the bride off for a sanctified preacher. On account of malaria and chills we had to give up the Bloomfield meeting. We start to-morrow for Calamine, Ark., to the camp-meeting. That will be our address till September 30th, D. V. Pray much for us. Yours for Bible holiness, U. E. RAMSEY AND WIFE.

Maysville District.

FIRST ROUND.

Maysville	Sept 24
East Maysville	" 24
Germantown	Oct 1
Mt Olive	" 3
Flemingsburg, Helena	" 8
Hillsboro	" 15
Tilton	" 22
Mt Carmel	" 29
Tolesboro	" 31
Vanceburg	Nov 2
Burtonsville	" 4
Carlisle	" 5
Moorefield	" 7
Sharpsburg, Bethel	" 12
Salt Well	" 14
Shannon, Sardis	" 19
Washington	" 21
Millersburg	" 26
Owensville	Dec 3

Brethren, please notify me of place of your Quarterly Meeting, and how to get there from Millersburg.

W. F. VAUGHAN, P. E.

DUBLIN, TEX.—Our holiness camp-meeting at Alexander began the 20th of August, and continued fourteen days. It was the third camp-meeting near here. There were over two hundred conversions, reclamations and sanctifications. There was always a large crowd, and there were larger crowds when the excursion train started, but the Lord was always there in great power. I do praise God that He ever led Bros. Bane and Huckabee here! Oh, we need more such men to work for Jesus! I was once converted, but had back-slid and got back in the world, and had got to where some of the other people were fighting holiness. Lord, open the people's eyes. I would fight the Christians and every thing that had religion in it, and made fun. But the Lord had blessed me with a good Christian mother. I knew she was praying for me all the time; but before the meeting I went down to Alexander and stayed until after the meeting. My friends would come and talk to me about my soul. Well, I could not stand that, so I would go for their sake and for my sake too, for I was afraid they would think hard of me for not going to the altar, so I would go every opportunity, and that was every service. So I got in earnest about it Wednesday morning and at the eleven o'clock service I thought I was alright. So I did not go to the altar that night for sanctification, but I wanted it (I thought). I saw one of my best friends at the altar, a young lady, I walked down to where she was. I did not be-



A vivacious woman's fan can frequently speak in more eloquent language than any known to the tongue of man. It can invite or repel, sigh or smile, be meek or haughty, a passion to tatters or humbly seek forgiveness.

It can also tell the story of health. A woman who suffers from weakness and disease in a womanly way sits in sorrow and dejection while

her healthy sisters enjoy themselves. She may be naturally beautiful, naturally attractive, naturally interesting and animated and witty, but the demon of ill-health is gnawing at the very vitals of her womanly nature, and she soon becomes a withered wall flower in comparison with her brighter and more healthy sisters. Dr. Pierce's Favorite Prescription is a wonderful medicine for women who suffer in this way. It acts directly on the delicate and important organs concerned in wifehood and motherhood. It tones and builds up the shattered nerves. It restores the glow of health to the pallid cheek. It gives springiness and trip to the carriage. It makes the eyes sparkle with returning vivacity. It imparts animation to the mien and gesture. The fan that long lay listless and idle in the lap of an invalid again speaks the eloquent language of a healthy, happy woman. Thousands of women have testified to the marvelous merits of this wonderful medicine.

"For several years I suffered with prolapsus of the uterus," writes Miss A. Lee Schuster, of Box 12, Rodney, Jefferson Co., Miss. "Our family physician treated me for kidney trouble, and everything else but the right thing. I grew worse and worse. My body was emaciated, hands and feet clammy and cold, stomach weak with great palpitation of the heart. I would suffer with nausea all night. I began taking your 'Favorite Prescription' and I began to improve right away. I have taken three bottles and now I am very nearly well and am very happy and thankful to you."

Keep your head up and your bowels open. The "Golden Medical Discovery" will put steel in your backbone, and Dr. Pierce's Pleasant Pellets will cure constipation.

lieve that a person could be struck prostrate, so I just laughed and walked to the other end of the altar and they called for prayer. I knelt down as usual, and praise the Lord, I did not know when they got up or any thing about it; I was prostrate in the altar for some time. I was sent to hell and from there to heaven, and had a great vision. But I was convinced that a person could be struck down. The Lord can do anything. Praise His holy name! Yours sanctified, LEE LEWIS.

"What is the price of Dobbins Electric Soap?"

"Five cents a bar full size, just reduced from ten. Hasn't been less than ten for 33 years."

"Why that's the price of common brown soap. Send me a box, I can't afford to buy any other soap after this."

Good Chance to Visit the East at Low Fare.

Persons going to Pittsburg over Pennsylvania Lines on cheap tickets to be sold via that route October 5th to 13th, inclusive, account Knights Templar Conclave will have the privilege of buying low rate excursion tickets from Pittsburg to points in Ohio and Pennsylvania, and to Baltimore and Washington over the Pennsylvania Route, by depositing excursion tickets with Joint Agent after reaching Pittsburg. Full and particular information furnished in reply to inquiries addressed to nearest Pennsylvania Line Ticket Agent, or to C. H. HAGERTY, District Passenger Agt., Louisville, Ky.

Bro. Huckabee's Slate.

Comanche, Texas, until Sept. 18th. Walnut Springs, September 22d to October 2d

Glen Rose, October 5th to 16th. Morgan Mill, October 20th to 30th.

Randolph-Macon Woman's College.

Lynchburg, Va. Classed by U. S. commissioner of Education in "Division A" as one of the fourteen first-grade colleges for women in the U. S. All modern appliances. Endowment reduces cost of course to \$250. Address: WM. W. SMITH, A. M., LL. D., president.

OUR DEAD.

THORNTON.—Bertram Wright Thornton departed this life July 18, 1898, after a brief illness, aged nineteen years and seven months.

"O, Paradise must fairer be
Than any spot below;
My spirit pines for liberty,
Now thither let me go.
In Paradise, forever clear,
The stream of love is flowing,
For every tear that I've shed here,
A pearl therein is glowing.
All hopes, all wishes, all the love
I longed for, tasted never,
Shall bloom around me there above,
And be with me forever."

MOTHER.

CROWE.—A sweet spirit has gone to rest. On the morning of July 1, 1898, at half-past four o'clock, the death angel passed through the home of Rev. J. W. Crowe, at Morton's Gap, Ky., and sweetly, yet sadly, touched the icy hand upon the brow of his precious wife and robbed the body of that sweet spirit which was gently wafted back to God who gave it, with her two infant sons, Earl and Pearl, who were born to earth a few hours before her death. Our friend was the loving and only daughter of Mrs. James Alverson, of Beech Grove, Ky., and was married to Rev. J. W. Crowe, of the Louisville Conference, June 1, 1890. She was born December 27, 1870. Maggie Eva only a few years ago nursed her sick and dying father, whom she loved so well, and often spoke of him so sweetly; and during conscious moments would call "Papa, Papa." It seemed she was in communion with him, and called mother and brother who were absent from her bedside. She would glance tenderly at her heart-broken companion, speaking the many loving names she had for him. She trusted God fully and lived according to His will. The intense suffering with convulsions, seemed greater than any being could endure; but after some hours, with medical skill and the aid of sympathizing friends, she was pronounced in a hopeful condition and all indications were encouraging for the present; but alas! in a very short while, as the writer, with husband and other friends, was watching her sweetly rest, and no appearance of present death could be discovered, a light convulsion came and passed off, and in an instant the hard, short death struggle came; she turned her loving eyes upon her idolized companion, with a sweet smile. Her eyes gently closed and angels were welcoming her in at the pearly portals before we could realize it was death. Yes, it was unexpected. She had been troubled for several years with neuralgia through the entire system and many times it played around the heart, which caused her very often to become prostrated though she had suffered but little through the past year with it. Only a few days before her fatal illness, she suffered much with it in her head, which grew worse and seemed to go out through the entire body, and we feel that neuralgia stole from us so suddenly our precious loved one. Sister Crowe professed full sanctifying faith in Christ while young and joined the M. E. Church. The writer has known her for nearly two years and has been her constant companion most of the time. We loved each other as true sisters in Christ, and I can say I have never known a more perfect character and model of true womanhood, living every day a devoted and consecrated life to her God, proving her religion by her Christ-like works. Night and morning were her secret hours for prayer,

and many, many times have I seen her on bended knees talking secretly with God. The greatest desire of her heart was to do something for the poor, comfort the troubled in heart, and work for sin-sick souls. Every day found her doing all her hands could do to bless her home and those around her. Amid her greatest suffering we could catch the sweet whisper, "Bless the Lord!" and she seemed wholly submissive to His will. The suffering scene will never cease to be a touching, sad picture to us who witnessed it. Kind, tender, devoted, and once happy in union, but now, sad husband,

Your precious wife from heaven to earth has gone,
God has need for that sweet spirit around his throne;
And you feel here in this cold world alone.
Oh, can you not realize that your darlings are now happy, while you mourn?
And that very soon you will be called to meet them on the happy shore,
Where the sweet ties will never be severed any more.
So go forth in the discharge of your duty, working in God's love,
Which prepared you to fill the place by your angels,
He is keeping for you above.
Mother, brother, God has called your loved one to her heavenly home.
Nevermore on earth can you clasp those snow-white hands.
Nevermore on earth can you hear that sweet voice of melting tone;
But in heaven, if you live as she lived, you will see her around the angels' stand.
A sad, true sister in Christ,
Mrs. LIZZIE BELL PETTY.
SCHOOCH, KY., Logan county.

HENDERSON, KY.—I have just returned from the camp-meeting campaign. At Williams' camp ground, near Ripley, Tenn., Rev. J. J. Smith, of Slaughter'sville, Ky., and Rev. Lewis Powell, of Nashville, Tenn., had charge. This is a new encampment, the ground and tabernacle being donated by Bro. J. T. Williams, to the cause of holiness. The power of God rested on the camp from the beginning. Somewhere near a hundred souls were blessed. The kindness and hospitality of the people here are unsurpassed. From Ripley, we went to Hampton, Ky., where Bros. A. A. Niles, J. W. Bigham and J. J. Smith had charge of the encampment. God has honored his camp with salvation power every year since it has been erected. Bro. S. H. Prather led the hosts in song, and Miss Olive Prather presided at the organ. We were kindly treated by the good people, and may the Lord reward them. From Hampton we went to Vincent Springs, near Dyer, Tenn. This, too, is a comparatively new camp-ground, but under the blessing of God many souls "fled from Egypt's bondage" and a great number swept into Canaan. Bro. J. A. Carroll, of Bonnie, Ill., with Miss Annie Williams, of Newbern, Tenn., as organist, rendered efficient service as a leader of the music. Bros. H. C. Morrison and A. A. Niles did most of the preaching. May the blessings of God rest upon the people of Vincent Springs. The next place was Bonnie, Ill. This was the fifth year for that place and the greatest of them all. Under the leadership of Bros. Niles, Smith and Harney, God gave a great victory. Bro. J. M. Keasler had charge of the music, with Miss Delia Miller, of Bedford, Ill., as organist. God's love and power were wonderfully displayed and a great many were gloriously blessed. Arriving here on September 5th, I found Bro. J. H. Collins in a meeting at Sister Hall's mission church. He and Bro. Niles procured the old City Hall to better accommodate the crowd, and are now conducting a meeting there. Pray for them. I am sanctified up to date. MILLARD DENTON.
Sept. 8, 1898.



GO TO THE OLD RELIABLE

LOUISVILLE... DENTAL PARLORS

For GOOD SUBSTANTIAL DENTAL WORK at HONEST PRICES.

Your teeth extracted without pain and NEW ONES made in ONE day.

OUR NEW METHOD Of inserting Artificial Teeth without plates should interest every one who has lost any of their teeth. Why? By our method they can be replaced to be as strong and serviceable as the natural ones.

Teeth extracted and filled without pain. All charges for service are reasonable, and our work is guaranteed. No students are employed in this office. Lady in attendance. Appointments made by mail.

LOUISVILLE DENTAL PARLORS,
Over the Avenue Theatre, near Walnut street,
544 FOURTH AVENUE, 544.

27,000 Sold the Past Four Months

Revised and Improved!

CAN'T BE EXCELLED.

We have just revised our Song Book,

"TEARS and TRIUMPHS, No. 2"

The people thought it the best on the market before the beautiful new songs just added were put in. Now it is sweeter and better than ever. It has the following special features:

1. More beautiful solos than any book.
2. More simple, taking, chorus songs that all can sing.
3. It embraces the work of many excellent authors of music.
4. It is highly endorsed and dearly loved by those who use it.
5. It is interdenominational, pentecostal, loyal and evangelical.
6. It is suited to the Sunday-School, Epworth League and Christian Endeavor.
7. It charms the home circle, gives new life to the prayer-meeting and sets the revival afire.
8. There are at least five songs that have had a fine sale in sheet form. Among these we name "Never Alone," "Diamonds in the Rough," "Life's Railway" and a beautiful new hymn to the popular melody, "When You and I Were Young, Maggie."
9. It is printed in both round notes and shapes. Always state your choice in ordering.
10. It is remarkably cheap, containing 200 songs, and yet only costs 25 cents in board binding.
11. We guarantee satisfaction. Use it ten days and if not pleased return unsoiled and get your money back.
12. It is arranged topically with department headings.
13. Try especially the following numbers: 4, 6, 7, 21, 25, 35, 45, 54, 58, 60, 63, 70, 76, 82, 84, 87, 89, 94, 96, 110, 118, 121, 127, 132, 135, 141, 145, 152, 154, 168, 177, 179, 180, 191, 195, 199.

PRICES.

	Prepaid.	Prepaid.	Not Prepaid.
BOARD.....	25 cents.	\$2 80 per dozen.	\$20 00 per 100
MUSLIN.....	20 cents.	2 25 per dozen.	16 00 per 100

ORDER OF

The Pentecostal Publishing Co. LOUISVILLE, KY.

Randolph-Macon Academy For Boys

Front Royal, Va. (Valley of Va.) Conducted by Randolph-Macon College. Best equipped in the South. Ranks with best in U. S. Modern conveniences and appliances; gymnasium etc. #230. Address
Wm. W. Smith, A. M., LL. D., Principal.

**EPWORTH
ORGANS & PIANOS**
For Homes and Churches. No Agents. Shipped direct at factory prices. SENT ON TRIAL—no money wanted until instrument arrives in good order and is found as represented.
Catalogue Free if you mention name and address of your Pastor as reference.
Williams Organ & Piano Co., Methodist Book Concern Bldg., 57 Washington St., Chicago.

MORPHINE Opium, Cocaine, cured at home. Remedy \$5. Cure Guaranteed. Endorsed by physicians, ministers and others. Book of particular testimonials, etc. Free. Tobaccos, the tobacco cure, \$1. Net 1898. Wilson Chemical Co., Dublin, Texas.

GEMS. Here is a booklet of 14 Sweet Songs.

It contains the music to "Old Black Joe," "The Old Kentucky Home," with beautiful new hymns. These are a real strike.

The Way of Faith says editorially "Bro. Pickett has put some of his best work in these 'Gems,' and all who get them will agree with the author that they are 'Gems' indeed."

Besides Bro Pickett's songs, Professor Kersey has done some splendid work. These 'Gems' will stir an audience and bless the home.

All for only one dime, or 12 for \$1.00. Order now.

Pickett Pub. Co. Louisville, Ky.

CANCER 30 years experience enables me to scientifically treat and effectually cure Cancer and Tumors without the knife. 72-page book sent free. Address Dr. L. E. Granger, Norfolk Bldg., 8th and Elm Sts., Cincinnati, Ohio.

Louisville Conference Appointments.

LOUISVILLE DISTRICT.

J. W. Lewis, Presiding Elder.

Walnut Street, M B Chapman.
Broadway, J P McFerrin.
Chestnut Street, C Y Smith.
Marcus Lindsay Memorial, W O Brandon.
Jefferson Memorial, E L Collier.
Portland, J T Rushing.
West Broadway, G E Foskett.
Fourth Avenue, to be supplied.
City Mission, P L King.
Jeffersonville, B F Biggs.
Clifton, J D Sigler.
Wilson Memorial, S G Shelley.
Lander Memorial, E W Bottomley.
Middletown, W E Lyon.
Asbury, J S Scobee.
T W Pfeiffer, Student Vanderbilt Training School.

ELIZABETHTOWN DISTRICT.

G. B. Overton, Presiding Elder.

Elizabethtown, T H Morris.
Hardinsburg, J W Bigham.
Hodgensville, P T Hardison.
Vine Grove, C F Hartford.
Brandenburg, A D Litchfield.
Big Springs, D F Walton.
Long Grove, W T Davenport.
Falls of Rough, W T Miller, one to be supplied.
West Point, W A Hynes.
McDaniels, W R Wagoner.
Stephensport, J B Galloway.
Constantine, W F Ford.
Louisville Ct, Geo Needham.
Wolf Creek, R W Shemwell.
Leitchfield, Geo F Cundiff.
South Leitchfield, C W Hesson.
Millerstown miss, C A Humphrey.
Sonora, F A Mitchell.

OWENSBORO DISTRICT.

Virgil Elgin, Presiding Elder.

Owensboro Settle Chapel, G W Briggs.
Owensboro Main St, J P Stubblefield.
Owensboro Circuit, B F Orr.
Yelvington, C F Williams.
Rome Church, J T McCormick.
Beech Grove, E W Dowell.
Hartford Silas Newton.
Hawesville, I W Emerson.
Pateville, A E Barnett.
Cloverport, T V Joiner.
Cernalvo, J H Richardson.
Lewisport, F F Dewitt.
Fordsville, Grant Reynolds.
South Carrollton, J C Brandon.
Livermore, Elias Smith.
Rosine, S Givan.
Pleasant Ridge, T F Barber.
B M Crow, Conference Missionary Secretary.

HENDERSON DISTRICT.

G H Hayes, Presiding Elder.

Henderson, J A Lewis.
Audubon, C D Ward.
Corydon, P H Davis.
Robards, W R Smith.
Morganfield Sta., R F Hayes.
Morganfield Ct, G M Everett.
Madisonville, S H Lovelace.
Hanson, D S Campbell.
Slaughtersville, E E Pate.
Sacramento, W A Eastey.
Sebree City, W W Kiser, E E Haralson.
Dixon, S J Thompson.
Caseyville, J W Love.

RUSSELLVILLE DISTRICT.

J. M. Lawson, Presiding Elder.

Russellville, H C Settle.
Adairville, G W Lyon.
Allensville, D S Bowles.
Elkton, M G Foote.
Sharon Grove, R C Alexander.
Kirkmansville, J R McAfee.
Trenton, J L Edrington.
Hopkinsville, W K Piner.
Crofton, W O Rickhard.
LaFayette, Jas. S Chandler.
Auburn, J E King.
Elkton ct, J C Petry.
Hopkinsville ct, P O Duvall.
Lewisburg, J F Adams.

Professor in Vanderbilt University, Gross Alexander.

Robt. H Hartford, Student Vanderbilt Training School.

BOWLING GREEN DISTRICT.

J F Redford, Presiding Elder.

Bowling Green Sta., R W Browder.
F M Thomas.
Bowling Green Ct, S L Lee.
Franklin, J T Cherry.
Franklin Ct., G W Shugart.
Glasgow and Dover, T C Peters.
Woodburn Ct., J G Freeman.
Scottsville Ct., J D Gilliam, W W Prine.
Horse Cave, J S Chandler.
Glasgow Junction, J J Ruddell.
Brownsville Mission, W R Godbey.
Smith's Grove, R H Roe.
Richardsville, H G Summers.
Rochester, J R Crandell.
Morgantown, A P Thomas, T M Apple, Supny.
Chapel Hill, S A Hbrook.
Canmer, S P Stiles.
L E Campbell, Agent Preachers Aid Society.
J J Tigert, Book Editor.

PRINCETON DISTRICT.

S C Allen, Presiding Elder.

Princeton and Rock Springs, T J Randolph.
Merion, B A Cundiff.
Tolu, R Johnson, R Y Thomas, Supny.
Shady Grove, E D Bogges.
Salem, U S Tabor.
Carrsville, B A Brandon.
Smithland, R T McConnell.
Grand Rivers, E M Gibbons.
Eddyville, S L C Coward.
Kuttawa, L M Russell.
Cadiz, J D Fraser.
Cerulean Springs, L W Browder.
Canton, J W Crowe.
Star Lime Works, G W Pangburn.
Greenville, W C Hayes.
Greenville Ct., R C Love.
Dawson, W H Archey.
S K Breeding, Chaplain Penitentiary at Eddyville.

LEBANON DISTRICT.

C R Crowe, Presiding Elder.

Lebanon, A P Lyon.
Bardstown and Samuels, J L Reid.
Springfield Ct., F E Lewis.
Bradfordville, E R Bennett.
New Haven, B F Atkinson.
Mannsville, T L Crandell.
Campbellsville, G S King.
Greensburg and Early, E P Crowe.
Greensburg Ct., E N Metcalf.
Shepherdsville, C H Prather.
Buffalo, A C Gentile.
Upton Ct., W B Lucy.
Munford Ct., A G Fraser.
Thurlock, T F Roland.
Casey Creek Mission, To be supplied by John Bowles.
Jeffersonstown Ct., F M Petty.
Jeffersonstown, A L Mell.

COLUMBIA DISTRICT.

Jesse L Murrell, Presiding Elder.

Columbia, J L Kilgore.
East Columbia, J L Brown.
Gradyville, T L Hulse.
Fountain Run, G Y Wilson.
Crocus, To be supplied by G R Averill.
Bear Creek, J O Smithson.
Albany, R D Bennett, One to be supplied, by J H Bell.
Wayne, M M Hunter.
Burksville, C R Payne.
Renox, E W Holland.
Monticello, T G Harrison.
Jamestown, H W King.
Temple Hill, J U Watson.
Russell Mission, To be supplied by B Sloan.
Edmonton, To be supplied.
South Fork Mission, To be supplied by C L Wright.
Summer Shade, S P Pope.
South Burksville, W P Gordon.
H D Moore, transferred to Alabama Conference.
J C Burkholder, transferred to St. Louis Conference.

J S Crandell transferred to St. Louis Conference.

J S Mitchel transferred to Denver Conference.

H T Reed transferred to China Mission Conference.

Louisville Conference Notes.

Now for a revival in every church!

Attendance on the Conference session was very large.

Col. J. G. Craddock, of the *Kentuckian-Citizen*, Paris, Ky., was present several days.

Not fewer than twenty of the Kentucky Conference preachers visited their Louisville brethren.

Dr. J. J. Tigert was transferred from the Southwest Missouri Conference, thus coming back to the home of his youth.

Bishop Morrison's presence and preaching were greatly enjoyed. We are glad to know that Bishop Morrison is to make his home in Louisville.

Three excellent young men from the Kentucky Conference applied for admission on trial. Though the Conference was somewhat crowded, two of them were admitted.

The PENTECOSTAL HERALD is in favor with the brethren of this Conference. Many were the kind words in behalf of the paper, and the brethren will see to it that it is circulated among the people.

The transfer of Dr. H. D. Moore to the Alabama Conference was the occasion of general regret. Dr. Moore has impressed himself upon the people of this city as a man of solid purity, sound sense and unswerving devotion to the cause of Christ.

Miss Tula C. Daniel, who spreads such a delightful feast for our readers each week, was in attendance upon the Conference. She is Conference Secretary of the Woman's Missionary Society, and the Lord is using her in her great work. Our readers will always find something good from her pen on our tenth page.

Resolutions were passed endorsing the action of the Bishops in promising to see that the money received from the Government on the Publishing House Claim is returned. When these resolutions were presented a substitute was offered endorsing the position of Bishop Keener. This was quickly laid on the table and the original resolutions were adopted by a large majority.

No Conference prayer-meeting! But little preaching except on Sunday! Many of the brethren were deeply grieved on account of these things. No more important matter can engage the attention of our preachers than the rescuing of our Conference sessions from mere social enjoyments and the ceaseless grind of business. Oh for the old-time revival power when our preachers come together!

Rev. C. W. Hesson has taken a small appointment, but will devote the greater part of his time in traveling in the interest of the Lucile Orphans' Home. He reports the Home in excellent condition and has bright prospects for the future. He has purchased one hundred acres of land near Leitchfield, Ky., and the little ones will be cared for there. Address Bro. Hesson at Leitchfield.

General Notes.

Chili and the Argentine Republic are about to go to war over the boundary-line separating the two countries.

1-3 1-3

A lot of Choice Books
at one-third price,
to close them
out. If interested,
send stamp for List.

Pickett Publishing Co.

1-3 Louisville, Ky. 1-3

The State Convention of the W. C. T. U. of Kentucky will be held in this city beginning Friday of this week. Col. G. W. Bain will deliver an address at the Warren Memorial Presbyterian Church on Sunday afternoon and John G. Wooley will speak at the same place Monday and Tuesday evenings.

Archbishop Ireland has given out that the Roman Catholic Church in Cuba, Porto Rico, and the Philippines will conform to the new conditions. As soon as American domination shall have been fully established, the church will come under the same laws that govern the United States and be separated from the State as in this country.

It is announced that Rev. Fred Grider, of the M. E. Church, and Rev. H. L. Murry, of the Baptist Church, have arranged for a five days' debate to be held in Madison county, Ky., on "The Mode of Baptism," and "The True Church." If these brethren would call their churches together and spend the first three days in earnest prayer and consecration to God, and then spend the other two days in earnest, united effort to save the sinners of the community, more people would be settled in their convictions concerning the "True Church" and the "Mode of Baptism" than will be after their five days' debate.

Private Rooms for the Public.

Private rooms or apartments on New Compartment Sleeping Cars from Louisville to Chicago over Pennsylvania Short Lines are intended for the convenience of the traveling public. Occupants may make the trip to Chicago from Louisville while enjoying the seclusion of their own room. For details apply to C. H. HAGERTY, D. P. Agt., Louisville, Ky.

Elizabethtown District.

FIRST ROUND.

Constantine at Shady Grove	Oct. 1-2
Long Grove at Ridge Springs	" 8-9
Hodgenville Station	" 13-14
Elizabethtown	" 15-16
Wolf Creek at Mt. Hope	" 22-23
Stephensport at Stephensport	" 29-30
West Point at West Point	" 29-30
Louisville Circuit at Bethlehem	Nov. 5-6
Sonora at Sonora	" 12-13

District steward's meeting at Vine Grove, Oct. 18th, at 10 a. m. G. B. OVERTON, P. E.
1119 Floyd st., Louisville, Ky.

CANCERS CURED.

The Absorption Process a conceded success. Scarcely a failure in sixteen years. No Knife. No Gaustic. No Blood. No Pain. Write Dr. Hess, of Grand Rapids, Mich., for particulars and references. For cancer of the breast, if not broken out, treatment can be sent.

BUCKEYE BELL FOUNDRY
E. W. YANKEE, C. C. Cincinnati, O., U. S.
Only High Class, Best Grade Copper and Tin
Full, Sweet Tones
Cheapest for Price
Fully Guaranteed
and Chimes. No Common Grades. The Best Only.

OPIUM and Whiskey Habits
cured. Write
B. M. WOLLEY, M. D.
Atlanta, Ga.

**WEDDING AND VISITING
INVITATIONS** PRINTED OR
ENGRAVED
WRITE FOR SAMPLES AND PRICES.
BOOKS AND BIBLES.
JOHN P. MORTON & CO., Booksellers & Publishers
LOUISVILLE, KY.

THE GRAPHOPHONE



THE UP-TO-DATE TALKING MACHINE.

Matchless for home entertainment. It reproduces musical and other records clearly and brilliantly. On Graphophone cylinders one can make records of music, the human voice, or any sound, and reproduce them at once. Other so-called talking machines reproduce only records made in laboratories.

Send for Catalogue No. 74. Columbia Phonograph Co. Dept. 74.

St. Louis, 720-722 Olive St.
New York, 143-145 Broadway.
Paris, 84 Boulevard des Italiens.
Chicago, 211 State St.
Philadelphia, 1032 Chestnut St.
Washington, 919 Pennsylvania Ave.
Baltimore, 110 E. Baltimore St.
Buffalo, 313 Main St.
San Francisco, 723 Market St.

Soul-Stirring Songs

By JOHN MCPHERSON.

Specially adapted to Revivals, Sunday-Schools, Singing Classes and Churches.

It has 150 pages and nothing has been admitted that has not received careful thought and attention. The very best writers of the day, both verse and song, have contributed to its pages. It has ten pages of Theory, that is progressive, precise and practical. It is substantially bound in boards, and sells at 30c per copy, bound in linen at 20c, and paper at 15c. Close rates to evangelists, singing teachers and dealers. Not a dull song in this book. Try a sample.

Pentecostal Pub. Co., Louisville, Ky.

YOU CAN TAKE
THE Missouri Pacific Railway
AND GO DIRECT TO THE GROUNDS OF THE
OMAHA EXPOSITION
Only Line that does it.

Double Daily Service.
Elegant Equipment.
Reduced Rates.

SEE Agent for particulars.

C. G. WARNER, Vice-President, W. B. DODDRIDGE, General Manager, H. C. TOWNSEND, Gen'l Pass'r and Ticket Agent, ST. LOUIS, MO.

R. T. G. Matthews, Traveling Agt., 304 W. Main St., LOUISVILLE, KY.

Mt. Victory Ky. Camp-Meeting.

DEAR BRETHREN:—Knowing you would love to hear from the field where the Master's servants are at work, we write you the results of the Mt. Victory Camp-meeting. It began August 19, and continued fifteen days. The committee on arrangements, J. M. Nunneley, T. P. Darr and Katie Keith, secured the services of Evangelist Davidson, and Sister Vornholtz. They mainly conducted the meeting. The power of the Lord was with us. Satan also came to present himself before the Lord. Sister Vornholtz labored certainly without ceasing. Her work was spiritual, zealous, and enterprising. She left many personal friends among us. She seems to have her favorite denomination (the Methodist) much at heart. Brother Davidson preached the gospel. It was free from the leaven of the Pharisees. A union sentiment with all of God's people was the bond of all his discourses. While he is a Presbyterian, he is also a free man in Christ Jesus; free from the encumbrance of sectarian prejudice. In trusting alone in Christ he lent a helping hand for the liberation of all his brethren, who had not as yet been so highly favored as himself. Evangelist Martin was present, and preached once to the satisfaction of those who heard him. Evangelist Hughes and wife helped much in the meeting. The immediate results of the meeting were effected by the instrumentality of Sisters Katie Keith, Mina Shroyer, sister Vornholtz and others.

Yours in the gospel,
TIMOTHY P. DARR.

GRANBY, MO.—Since my last writing the Lord has wonderfully blessed my labors. I went from Harvieland to Wilmore Camp-meeting, where we had a fine time. I have attended several camp-meetings in different States, but they had the finest camp-ground at Wilmore that I ever saw. While at Wilmore I met Bros. Hughes and Boswell, and talked with them about Asbury College. They have nice buildings and beautiful grounds, and every thing bids fair for a prosperous year. I hope all the holiness people who can will patronize Asbury College.

From Wilmore we went to Louisville, Ky., and visited the HERALD Office. We had a pleasant time with the brethren there, and spent a very pleasant night with our dear Brother Arnold.

From there we went to Hartford, Ky., and stopped off at Brother Cockrill's meeting a few days, where we met many friends and had a pleasant time with the brethren, and from there we came to Sedalia, Ky., and stopped off a few days with my children, where we had a pleasant visit.

From there to the camp-meeting at Beebe, Ark., where we had a glorious meeting and met many friends and brethren in the Lord.

We came next to our camp-meeting at Hogue Camp-ground, where we had wonderful victory for holiness, with about sixty saved and sanctified. As Sister Suddarth has written up this meeting, I will pass on.

We went next to our tent meeting at Park, Mo., where we had a great meeting considering the many hindrances. We were rained out in the middle of the meeting, and many other things in the way too tedious to mention, but thank God, we closed out with a great victory. Several saved and sanctified, and a large number left at the altar seeking pardon and purity.

And from there to Granby, Mo., where we are in a hard battle at this writing. This is the most peculiar situation I have ever found. We

have at this place three sets of come-outers. They fight one another and also the churches, and the churches fight them until the sinners have lost confidence in most of them, and most of the professors have lost confidence in each other. Good Lord, save us from come-outism. Notwithstanding all these hindrances, some are seeking pardon and purity.

We will close here to-morrow night, the 25th, and go home to Vernon, Tenn., to rest a few days, and then hold some meetings in Tennessee. Any one wishing to write me will address me at Vernon, Tenn.

Your brother, saved and sanctified,
L. B. THURMOND.

From Brother L. Martin.

I am in a meeting on the Lexington pike, between Lexington and Nicholasville, in the gospel tent belonging to Brother F. C. Guy. Brother Buckner Bryant, a sweetly sanctified man, bought the tent some time ago, and gave it to Brother Guy. We began Saturday night, and by last night (Sunday) the tent would not hold the people. There was one sanctification the first day. We are expecting a great meeting. The people seem to be hungry for holiness, and we are believing that they are going to get it. We request the prayers of all the readers of the HERALD, that we may have a sweeping victory in this community for holiness. Broken-down aristocracy is the curse of this "Blue Grass" country.

L. MARTIN.

KEDRON, TENN.—I praise the Lord that I had the privilege of attending the meeting at Kedron, in Hickman county, Tennessee, conducted by Bro. H. O. Moore. It was a gracious time. The people came hungry for the Bread of Life, and it was broken to them freely and fully. We have never seen a preacher gain the love and attention of his hearers so completely as did Bro. Moore. The Lord bless these good people and lead them on to higher heights in the Christian life. It was wonderful the harmony that prevailed! You could not tell Presbyterians from Methodists: all bore the same ringing testimony to full salvation; all agreed in saying they had never heard the Word preached with such demonstration and power before. One Cumberland Presbyterian brother said that he wished there had been five hundred preachers there to hear it. O, may God continue to bless Bro. Moore, and may he be kept at the very foot of the cross that he may carry on this great work for the Master! God has certainly set His seal upon him. The preaching was all of the highest order, especially the sermons on the second coming of Christ, but the one we enjoyed most, that filled our hearts to overflowing, was the one on the attainments in the Canaan life. That was the sweetest thing we ever heard. Eternity alone can tell the good done in that one week. God bless and prosper the HERALD.

Yours washed in His blood,
MRS. J. M. BAKER.

"How to Keep Sanctified."

Under the above little Rev. J. O. McClurkan has prepared and ready for sale a 30 page booklet which will prove eminently helpful to those who have entered the experience of perfect love. Every sanctified person should have a copy. Get a dozen and send them to friends who need assistance and strength in living this life. Price 5 cents per copy, or six for a quarter, or a dozen for 50 cents, postage prepaid. Order of Rev. J. O. McClurkan, Nashville, Tenn., or of ZION'S OUTLOOK, Nashville, Tenn.

This Offer Will Close with Next Issue.

BIBLES at Less Than HALF PRICE!

GREAT PREMIUM OFFER

Genuine Bagster Teachers' Bibles



with handsome flexible leather binding, large clear type, white paper, contain the Old and New Testaments according to the Authorized Version, together with new and revised Helps to Bible Study, a new Concordance and an Indexed Bible Atlas with seventeen full-page illustrations and twelve new maps.

TESTIMONIALS.

"The book is a marvel of lithographical perfection and the new feature of Bible Helps is itself worth several times the price of the book."—*Bishop J. H. Vincent.*

"I regard this edition, all things considered, as the most helpful yet issued. Since I study the interests of the people, I shall take pleasure in recommending this bible to them."—*Rev. R. G. Pearson, of Philadelphia.*

"It is just what a teacher wants; I do not see how it could be better."—*Rev. C. H. Spurgeon.*

"Will probably prove the most popular of all the teachers' bibles on the market. Almost every teacher and student will choose the Bagster."—*Michigan Christian Advocate, January, 1889.*

"It is a marvel of completeness. Nothing seems to be wanting."—*Prof. Sayce.*

The Bagster Bibles are Used and Endorsed the World Over by Teachers and Bible Students.

THE ONLY ABSOLUTE FLEXIBLE BOUND BIBLE.

A REVOLUTION IN THE ART OF BINDING.

- (1) The Book will Lie Open Perfectly Flat
- (2) Can be Folded Back to Back.
- (3) Can be Rolled Up Without Injury to the Back or Sewing.



Bagsters are the Originators of the Divinity Circuit or Yapp Binding commonly known as Oxford Binding, which was first produced by the house of Bagster in 1855.

Style A and B. Minion Type. Teachers' Bible.

Vision of the holy waters.

the #bank of the river were very many trees* on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the ydesert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, that every

EZEKIEL, 48.

D. C. 574.

8 sup.

verse 12.

*chap. 47, 15.

Ac.

*Is. 35, 1, 7.

yor. plain.

Borders of the land.

CHAPTER 48.

NOW these are the names of the tribes, From* the north end to the coast of the way of Bethlon, as one goeth to Hamath Hamar-eun, the border of Damascus northward, to the coast of Hamath, for these are his sides east and west, *a portion for Dan.

Style C and D. Bagster Brevier 8vo. Self-Pronouncing Teachers' Bibles.

Jacob goes down to Egypt.

GENESIS, 48.

The names of his children.

to the *commandment of Ph'raoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Ben'ja-min he gave three hundred pieces of silver, and five changes of raiment.

*month.

b carrying.

Ps. 133, 1.

Mat. 12, 25.

Jno. 13, 34.

Ja'cob and his sons: Reu'ben, Ja'cob's firstborn.

9 And the sons of Reu'ben; Ha'noch, and Ph'al'u, and Hez'ron, and Car'mt.

10 And the sons of Sim'e-on; *Je-m'e'l, and Ja'min, and O'had, and *Ja'chin, and

Style E and F. Bagster Long Primer 8vo. Self-Pronouncing Teachers' Bibles.

Numbering of the people

NUMBERS, 26.

in the plains of Mo

16 And the LORD spake unto Mo'ses, saying, 17 Vex* the Mid'i-an-ites, and smite them.

1 ch. 21, 2.

2 Co. 7, 11.

hundred and fifty men; and* t^h became a sign.

11 Notwithstanding, the child^r of Ko'rah died not.

They can be had for a short time, at the following remarkably low prices:

Style A sells regularly at.....	\$2.50
Our special price with the HERALD one year, new or renewal.....	1.85
Bible alone.....	1.15

Add 18 cents for postage.

Style C is an extra fine Bible, listed at.....	\$4.00
Our special price with HERALD, new or renewal.....	2.60
Bible alone.....	1.80

Add 22 cents for postage. Leather lining 25 cents additional.

Style E is the "Bagster Long Primer," now so popular, and in many respects equal to Bibles sold for twice the amount, price.....	\$5.00
Our special price with the HERALD, new or renewal.....	2.90
Bible alone.....	2.20

Add 26 cents for postage. Leather lining 30c additional.

In this sale we will furnish any of the above books with Index, at only 50 cents additional.

Name in gold lettering, 25 cents extra. Order-to-day.

Pentecostal Publishing Company,

LOUISVILLE, KY.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

Beebe Ark., Camp.

The Beebe, Ark., Holiness Camp closed its fifth annual camp-meeting August 21st. It was a glorious victory. The board of managers declared it was the best meeting ever held there. The attendance was large, reaching about three thousand on the closing day. The order was good. The managers of this great camp have wisely provided for the enforcement of the rules governing the camp, and no smoking nor loud talking were allowed within the enclosure. The results of this last meeting will never be known until the "reckoning day" comes. The conversions were "sky blue." The reclamations grand, and the sanctifications glorious.

There were some wonderful scenes of divine power. Several times men and women went down under the mighty hand of God and were "laid out" for hours, returning to earth with the light upon their faces "that never shown on land or sea," and a tongue of fire with which to tell the wonderful story of love. The writer did most of the preaching. The Lord wonderfully strengthened our body, so we were able to preach twice a day, and do some altar work, too. We were ably assisted by Bro. O. L. Leonard a man full of faith and the Holy Ghost, also Bro. L. B. Thurmond rendered good service in exhortation and altar work. A number of other preachers were present adding much to the meeting by their prayers and songs and hearty amens. Rev. H. F. Harvey, of the M. E. Church, South, once a bitter opposer of sanctification as a second work of grace, but who was gloriously sanctified two years ago, is making his influence for good felt far and near. The Lord give us more like him.

We have just returned from the annual camp-meeting of the Holiness Church Association, of Texas, held at Holiness Park Camp-grounds, seven miles north of McKinney, Tex. The Lord was most graciously there.

We rest for a few days at home, then to Terrell to attend the State Convention and enjoy meeting and hearing again, our dear Bro. H. C. Morrison.

Remember us at a throne of grace.

Yours in perfect love,

Mrs. LULU B. ROGERS.

Greenville, Tex.

THACKERVILLE, I. T.—Bro. C. T. Reese, of Grandview, Tex., assisted by Bro. Delimi and two young men, whose names I have forgotten, held a ten days' meeting at this place, embracing the last Sunday in August, which resulted in about twenty-five sanctifications and four or five conversions. The Holy Ghost was with us from start to finish. Those who claimed the blessing are among the very best families, and without an exception the most consistent Christians, in our town. Among the sanctified were our pastor, G. W. Sawyer, and wife. To God be all the glory. I am saved and sanctified, kept by the power of God through faith in his Son.

Your brother, R. P. MONKRES.

P. S.—Long live the HERALD; it has been worth many times its price to me.

R. P. M.

Dr. Poolkins, Dr. Gall and Mr. Youngduck are known and talked about far and near. Send for THE TWO LAWYERS.

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the word to confound the things which are mighty.—I. Cor. 1:27.

EVANGELISTS' DIRECTORY.

PERMANENT ADDRESS

Archib B Adams, Ryan, I T
W G Airhart, Valdosta, Tex
B L Averill, Hillsboro, Tex
Daniel Awrey, Dublin, Texas
G H Ayers, Clyde, Tex
A C Bane, Pacific Grove, Cal
J. D. Baugh, Eldorado, Ills
Sam Q Bass, Corinth, Miss
A J Bell, San Jose, Cal
J W Blosser, 287 Whitehall street,
Atlanta, Ga
C L Bruner, Franklin, Tenn
Geo B Buck, 1210 N E St, Bloomington,
Ill
R Y Burks, Alex, Ky
A E Butterfield, Maud, O T
B Carradine, 3402 Washington Ave,
St Louis, Mo
M A Cassiday, Dennison, Tex
C C Ceall, Newbern, Va
Wm S Clarke, (singer) Nickerson, Kan
G H Clark, Keen, N H
Rufus J Clark, Kingston Springs,
Tenn
H B Cockrill, 317 W Walnut, Louisville,
Ky
J H Collins, Bardwell, Ky
Miss Bettie Copland, Alvarado Tex
J B Cordell, Colbert, I T
J B Creighton College Mound Mo
J B Culpepper, Fort Worth, Tex
W T Currie, Blairstown, La
Wm Davidson, Pleasant Plain, Ohio
E H Dashiell, 1008 N Fulton Ave,
Baltimore, Md.
E O DeJernette, Greenville, Tex
Chas Wesley DePue, Knoxville, Tenn
W A Dodge, East Point, Ga
E S Dunham, Delaware, Ohio
C H Ellis, 1828 Terpsichore St, New
Orleans, La
L P Elliott, Cold Water, Miss
W H Evans, Jackson, Tenn
W. C. Ferrell and Wife, Eldorado, Ill
John A Gardner, Evans, Texas
Viran Gates, Binghamton, N Y
T W Glass, Fairdealing, Mo
J S Glascock, Mt Lookout, Cincinnati,
Ohio
G W Glover, McKenzie, Tenn
W. B. Godbey, Perryville, Ky.
L. O., and Mrs. Mary McGee Hall,
Columbus, Miss.
W. J. Harney, Wilmore, Ky.
Hart and Magann, Wellston, Mo.
J T Hatfield Cleveland Ind
B. Helm, Stanford, Ky.
Curwen Henley Nashville Ill
B. H. Higgins, Hampton, Ky.
C. L. Hickey, Bellevue, Tex.
Richard K Higgins, Norman, O T
J. S. Hill, Greenville, Tex.
J P Hooker, Merrivale, Tex
W. W. Hopper, Meridian, Miss.
B. W. Huokabee, Hartsville, Ala.
E T Ireland, Pachuta, Miss
J E Irvine and wife, 1063 Lafayette
ave, Brooklyn N Y
John W Jasper Oak Tex
Andrew Johnson, Stanford, Ky.
J. C. Johnson, Wilmore, Ky.
I. T. Johnson, Douglass, Mass.
Edward Kelley, Wilmington, N. C.
H. W. Kemper, 419 W. Main St
Louisville, Ky.
B H Kennedy, (Singer), Hall, Ill.
M. L. Latham, Normal, Ill.
D. W. Leath, Yum Yum, Tenn.
O. L. Leonard, 1805 Magnolia St., New
Orleans, La.
Thos. H. Leitch, Charleston, S. C.
J. B. Lister, Greensburg, Ky.
J. W. Little, 866 E Main st., Louisville,
Kentucky.
W B Mackay, Lithonia, Ga
W C Mann, Colmesneil, Tex.
L. Martin, 531 second street, Louisville,
Kentucky.
W. N. Matheny, Fulton, Ky.
W. Byland Martin, Roanoke, Va.
W. S. Maxwell, Somerset, Ky.
Jas. McCaskill, Athens, Tenn.
M B McKinney, Richland, Tex
M. S. McMillen, Ellisville, Miss.
M. Lilburn Merrill, Denver, Col.
W. C. Moorman, Big Spring, Ky.
H O Morrison, 317 W Walnut, Louisville,
Ky.
J A Murphree, 315 Cleveland street,
Waco, Texas.
M. M. Murrill, Fort Worth, Tex.
Will O. Newman, Wilmore, Ky.
J. T. Newsom, Wilmore, Ky.
A A Niles, Cairo, Ky
John Norberry 841 Halsey st Brook-
lyn N Y
John Paul, Provenca, La.
J. A. L. Perkins, New Market, Tenn.
L. L. Pickert, Wilmore, Ky.
B J Pierce, Shenandoah, Iowa
J A Perry Camilla Ga
A. L. Prewett, Jr., Nashville, Tenn.
L. T. Price, Caseyville, Ky.
U E Ramsey, Caseyville, Ky
D O Rawls, Y M O A New Orleans
Seth C. Rees, Providence, B. I.
M O Reynolds, Coal Run, Ky
Bud Robinson, Georgetown, Tex.
Luther B. Robinson, Somerset, Ky.
A W Rodgers, Norman, O T
E. A. Ross, Roseburg, Ore.
Chas. H. Royster, Corydon, Ky.

Katie L Keith, Dykes P O, Pulaski
county, Ky.
C. W. Ruth, Indianapolis, Ind.
Mrs E J Rutherford Ennis Tex
Wm H Saunders, Cedar, Iowa
J. M. Schofield, Danville, Va
H. G. Scudday, Tyler, Tex.
W O Self, Graceville, Fla
Mrs. Amanda Smith, 2940 South Park
Ave., Chicago, Ill
J. J. Smith, Leitchfield, Ky.
J J Smiley, Terry, Miss
Miss Mary Storey, Cincinnati, Ohio.
D. B. Strouse, Salem, Va.
C. B. Strouse, Salem, Va.
C. W. Stuart, Basham, Virginia.
B. S. Taylor, Des Moines, Iowa.
J. M. Taylor, Elgin, Tenn.
Wm. B. Thomas, Towns, Ga.
L. B. Thurmond, Vernon, Tenn.
M A Vail, 725 Camp St, New Orleans
E F Walker, Greencastle, Ind
Will M. Waller, Atlanta, Ga.
U. Warrington, Box 379, Harvey, Ill
R. W. Webb, Norfolk, Va.
E. W. Wheeler and Wife, 420 W. Wal-
cent St., Des Moines, Iowa.
W K Whidden, Lusburg, Fla.
J. N. Whitehead, Ripley, Miss.
Rev. Ralph Wilcox, Tipton, Iowa.
J P D Wilkerson Kinsey Ala
J. M. Wilson, Lawrenceburg, Ky.
S. H. Williams, Newbern, Tenn.
M. L. Yeakley, Winchester, Va.

"16 to O."

Terrific indictment of rum and ro-
ten politics. This last work from the
pen of Walter Zimmerman, is one of
the keenest documents for prohibition
we have ever seen. Friends of home,
church and righteousness should "sow
them knee deep." It was thus Neal
Dow said Maine was carried for pro-
hibition. You will not be disap-
pointed in this tract.

Price delivered, 10 cents; per dozen,
\$1.00; per 100, \$7.00. Pentecostal Pub-
lishing Company, Louisville, Ky.

Professor S. G. Smith, principal of the
Capitol Music School, Columbus, Ohio.,
writes: "Your Tears and Triumphs
No 2" received. I like it very much,
indeed. It is SUPERLATIVELY FINE, and
very ably edited for church work. "It
deserves a large sale"

Order of PENTECOSTAL PUB. CO.

Dr. Godbey's Books.

Holiness or Hell.....	30
Sanctification.....	25
Christian Perfection.....	25
Gifts and Graces.....	25
Holy Land.....	25
Victory.....	25
Baptism.....	25
Woman Preacher.....	10

Total \$1.90
Will send the entire lot for only
\$1.35 postpaid, PENTECOSTAL PUB. CO.

What Tears and Triumphs No. 2 has done.

Tears and Triumphs No. 2 has
gladdened the hearts of over 30000
people in a few months, send us an
order. PENTECOSTAL PUB. CO.

All Points South VIA

SOUTHERN RAILWAY

**Fastest Time,
Best Trains,
Most Superior Service**

5584 Miles in Eight Great States:
Kentucky, Tennessee,
Virginia, North Carolina,
South Carolina,
Georgia, Alabama,
Mississippi.

3-Daily Trains Each Way-3
BETWEEN
Louisville and Lexington.

THE LINE TO
ASHEVILLE, "The Land of the Sky."

Low Rate Home Seekers' and Settlers Tickets
on sale 1st and 3d Tuesdays each month.

For rate and information call or address
A. Whedon, P. & T.A. W. H. Taylor, A. G. P. A.
No. 318 Fourth Ave., Louisville, Ky.

ARMSTRONG & McELVY
Pittsburgh.
REYMER-BAUMAN
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANHOE
Cincinnati.
EKESTEIN
Cincinnati.
ATLANTIC
New York.
BRADLEY
New York.
BROOKLYN
New York.
JEWETT
New York.
ULSTER
New York.
UNION
New York.
SOUTHERN
Chicago.
SHIPMAN
Chicago.
COLLIER
St. Louis.
MISSOURI
St. Louis.
RED SEAL
St. Louis.
SOUTHERN
St. Louis.
JOHN T. LEWIS & BROS CO
Philadelphia.
MORLEY
Cleveland.
SALEM
Salem, Mass.
CORNBELL
Buffalo.
KENTUCKY
Louisville.

A PROMINENT wholesale and retail
dealer in paints writes: "We have
discontinued handling mixed paints
entirely, for the reason that we can furnish
Pure White Lead (see list of genuine brands)
and the National Lead Company's Tinting
Colors with which to make any shade de-
sired, thereby giving our customers the best
paint that can be made; besides, we know
what we are selling, and are not afraid that
the purchaser will come back next year and
ask us to paint his house over again."

FREE By using National Lead Co.'s Pure White Lead Tinting Colors,
any desired shade is readily obtained. Pamphlet giving valu-
able information and card showing samples of colors free; also
folder showing pictures of house painted in different designs or various styles or
combinations of shades forwarded upon application to those intending to paint.

National Lead Co. (Inc.), 100 William St., New York.

CUBA LAND & COMMERCIAL COMPANY

Homes in the Antilles.

IN CO-OPERATION LIES WEALTH.

TWO THOUSAND TOBACCO AND FRUIT FARMS

prepared for occupancy presents an opportunity for profit never before equaled.

The plans show the most striking and conclusive evidence of the benefits to be reaped
from co-operation. In them are joined the greatest wealth producing forces ever united
\$300 down and \$300 in three, six, nine and twelve months, will secure a home and in-
sure \$500 a year.

Write for full information to

J. F. CLARK & CO., 71 Broadway, New York

A GREAT HEALTH DRINK.



Great inducements to agents on
salary or commission.

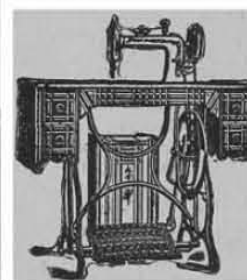
Old and Young Wanted

TO SELL THE

Cheapest and best substi-
tute for coffee in
the world.

Send 5 cts., stamps or coin, for sample package and full information.

Prepared by **S. B. SHAW**, 74 & 76 W. Lake
St., Chicago, Ill.



\$18 ONLY \$18

FOR A

New High Arm Singer Sewing Machine,

With 5 Drawers and Cover,

All Attachments,

Warranted Ten Years,

Freight prepaid by us. Cash with order. If machine is
not satisfactory in 30 days, we will refund your money.

**WHAYNE MAN'G. CO., 560 FOURTH AV
LOUISVILLE, KY.**

SEND FOR CIRCULAR.

A Thrilling Story.

You can't afford to miss this chance, if you haven't read

TEN NIGHTS IN A BAR-ROOM.

Sells for 25 cents everywhere.

Send us 10c in stamps at once and get the
Book, prepaid.

Pentecostal Publishing Co.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

GREEN CASTLE, IND.—Dear PENTECOSTAL HERALD: I am enjoying a few days' rest at home.

To-morrow I begin a meeting in the Sixth Presbyterian church of Indianapolis, Ind.

I am now ready to make out my "slate" for fall and winter campaign. Any who desire my ministry will write me at once.

Last Spring my Presbytery took the following action: "In view of various complaints coming to this Presbytery concerning the methods and doctrines of Rev. E. F. Walker as an evangelist, the stated clerk is authorized to write Mr. Walker withdrawing from him the Presbytery's permission to labor as an evangelist without its bounds."

This action was not occasioned by any charges of any kind preferred against me, but was simply on account of complaints coming from some distant brethren in whose region I had been identified with "holiness meetings." So during the summer as I have labored outside the bounds of my Presbytery it has been without the express sanction of my Presbytery—purely my own responsibility—as I have generally let it be known.

But at the regular fall meeting of Presbytery held in Indianapolis yesterday, at which I was present and took part, the Presbytery, by an almost unanimous vote, rescinded its action taken at the spring meeting, thus leaving me in my former relation (which I had held for all the former years of my evangelistic labors), with permission of my Presbytery to labor as an evangelist outside its bounds, or an "evangelist-at-large." Let no one interpret this as meaning that my Presbytery unqualifiedly endorse all my views of holiness or methods of work. The meaning is simply that the Presbytery does not regard my divergence from the old lines as so serious as to warrant it to disown me as a Presbyterian minister or discredit me as an evangelist. So I continue to labor as an accredited evangelist in connection with the Presbyterian church. My co-Presbyters, some of whom would probably widely differ with me on the subject of holiness and of the "holiness movement," all have treated me with great kindness, which I deeply appreciate. I pray that the Head of the Church may more and more bless with His own mind and heart that branch of His Church which I so dearly love, and of which I am privileged to continue a member and minister "in good standing." Amen! In and for Jesus,
E. F. WALKER.

WYLIE, TEXAS.—We preached for three days with Bro. W. H. Lanthrop, P. C. Free Methodist Church, Rockwall, Texas. His meeting is being held at Bear Creek Church. Last night we had a *real break down*. Hallelujah! A dear brother and sister testified to having received the blessing of *entire sanctification*. Praise Jesus! A number of seekers have been at the altar for pardon and purity, and still the meeting goes on. Pray for us. We are now on the train for Dallas to engage with Bro. W. C. Rose for ten or fifteen days' meeting, the Lord willing. We are expecting a great victory there. Hallelujah! Yours all for Jesus and souls, W. M. ADAMS.

ELDORADO, ILL.—We came to this place on the 10th of this month, not by invitation, but of our own accord. We felt led of God to come. Outside of about fifteen holiness people who live here, the town is in a bad state spiritually. On Sunday morning, after our arrival, we attended the M. E. Church, and met the pas-

tor who invited us to preach for him at night. We accepted the invitation, and God gave us a message on holiness. We attended the Wednesday night prayer-meeting. Several were at the altar for salvation, and the meeting was continued the rest of the week. We were asked to preach again last night, and as a result of last night's meeting one was sanctified and another was seeking to be reclaimed. The holiness band of this place is endeavoring to build a house for the worship of God, whose doors will be open to all holiness evangelists. Anyone desiring to contribute to this blessed cause can do so through Frank Upchurch, box 252, Eldorado, Ill. We are here for an indefinite time, and we are open to calls to any place where our services may be desired. Fully saved and all for Jesus, FRED ANDREWS.

Present address, Eldorado, Ill.; home address, 112 West Franklin street, Evansville, Ind.

RIPLY, TENN.—I want to say a few things to friends about the camp-meeting held at Bonnie, Ill., August 24th to September 4th. The weather was fine; the crowd was large; the managers were up to date. The preaching was good; straight holiness was the theme. The singing was grand. The workers would meet and pray till the power came—I never heard such praying, I never saw more faithful workers, I never heard such testimonies, I never saw as many people rejoicing at once as I saw on the last day of the meeting. It was a real Pentecost to hundreds of the saints. It will never be forgotten. I shall always cherish in my memory the people I met at Bonnie. Bro. Hoskinson and wife dearly love the camp-meeting people, and the people love them. The camp is an upper room like the place where the Holy Ghost was poured out on the people, and they go everywhere preaching the Word. Excuse me for not giving names (only two). If all knew what afflictions they had passed through they would want their history written out. If I should give names I could not get through easily. They are written in the Lamb's Book of Life. J. J. SMITH.

P. S.—I am helping Rev. D. M. Evans in a good community at Asbury church, four miles from Ripley, Tenn. I go to Park street, Nashville, to help Rev. Lewis Powell the 21st. To Equality, Ill., October 5th.

MARTINSBURG, W. VA.—At the close of the Middletown camp-meeting I was invited to hold a ten-days' meeting at Mt. Jackson, Va. I realize more and more that people are hungering for Bible truth and holiness. The battle was a glorious one. We love the thickest of the fight. Hallelujah! Rev. W. T. Herndon preached three able sermons. The doctor is a spiritual man. The meeting was held in a beautiful grove. On account of other engagements we with regret closed the meeting Sunday night with five at the altar, who came and knelt on the wet straw, which was soaked by a heavy rain the same evening. Evidently the Holy Ghost was present in every service.

Arrangements are being made for me to resume the meeting in Liberty Church about November 1st. Seemingly the people had been so soaked in water baptism that they had not so much as heard of there being any *Holy Ghost*. From there I came to Martinsburg, W. Va., to join the Quaker holiness evangelists, Gates and Niebell, with their large tent. The battle is on, souls are being saved and sanctified. A better day is coming to Martinsburg.

Your humble servant in Jesus,

M. L. YEAKLEY.

An Immense Bargain!

No ambitious young man, desiring to become more useful, can afford to miss this chance for a valuable book on

"SELF-HELP"

With Illustrations of Character, Conduct and Perseverance.

A strong English Classic, by Samuel Smiles.

He is known everywhere as an able author. The book contains nearly four hundred pages, is strongly bound in cloth, and sells the world over for one dollar.

SPECIAL PRICE, 45 CENTS.

Add 11 cents for postage, and make your order while they last.

Order from **Pentecostal Publishing Co.**

S. A. MULLIKIN, BOOK MGR.

AMERICAN PLAN.

\$2.50 PER DAY AND UPWARD

Where Shall We Stop in New York?

AT MILLER'S HOTEL.

89 W. 26th Street.

Clean, Comfortable, Quiet, Convenient, Central, Homelike, Convenient to Shopping Districts, etc.

SEND FOR CIRCULARS.

SPECIAL RATES TO CONVENTIONS, ETC.

CHARLES H. HAYNES, Proprietor.

OUR FINE CANVASSING OUTFIT

IS NOW IN PREPARATION.

It contains 350 pages and nearly 500 illustrations and color plates taken from four new books made especially for the Fall and Holiday Season of 1898. It also shows the beautiful binding and exact contents of each book arranged separately.

It is the most complete and convenient outfit ever devised.

CONDITIONS.

will be more favorable than we have ever before been able to offer. All, who want the first chance at the greatest opportunity we have ever offered to make money fast, and distribute literature that will bring sunshine and happiness into many homes, will do well to drop us a card at once for full particulars.

PENTECOSTAL PUBLISHING CO.

A TEXAS WONDER! HALL'S GREAT DISCOVERY For Kidney and Bladder Troubles.

One small bottle of Hall's Great Discovery cures all Kidney and Bladder Troubles, removes Gravel, cures Diabetes, Seminal Emissions, Weak and Lame Backs, Rheumatism and all irregularities of the Kidneys and Bladder in both men and women. Regulates Bladder Troubles in Children. If not sold by your Druggist, will be sent by mail on receipt of \$1.00. One small bottle is two months treatment, and will cure any case above mentioned.

E. W. HALL, sole Mfr., P. O. Box 218, Waco, Tex.

Gonzales, Texas, July 4.—This is to certify that I have used Hall's Great Discovery for Kidney and Bladder Troubles, and I am satisfied that I have been very greatly benefited by it. I can fully recommend it to others similarly afflicted.

JAS. F. MILLER,
Banker and Ex-Congressman.